

THE MESSENGER.

Dr. A. H. Strickler
14 Feb'y 83

"AS THE TRUTH IS IN JESUS."

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Poetry.

COME NEAR.

By Ella Wheeler.

Come near to me. I need Thy glorious presence
Through the dense darkness of this troubled
hour.
Shine on my soul, and fill it with the essence
Of Thy pervading and uplifting power.
Come near, come near to me.
Come nearer yet. I have no strength to reach
Thee.
My soul is like a bird with broken wings.
Lean down from Thy fair heights of peace and
teach me
The balm Thy touch to mortal beings brings.
Lean down, O God, lean down.
Come near. And yet, if those eternal places
Hold greater tasks to occupy Thy hands
Send Thy blest angels whose celestial faces
Smile sometimes on us from the spirit lands.
Send one, send one to me.
I must have help. I am so weak and broken
I cannot help myself—I know not how.
That moral force of which so much is spoken,
Will not sustain and fortify me now—
I must, I must have help.
Some outside aid, some strength from spirit
sources
We all must have, in hours like this, or die.
To Oas, to all, of those mysterious forces
Which men call God, I lift my voice and cry
Come near, come near to me.
—Advance.

Communications.

For The Messenger.

FOREIGN MISSIONS.

Safe Arrival of Rev. J. P. Moore and
Wife, Missionaries to Japan.

The following interesting letter has just
been received, and we hasten to lay it be-
fore the Church, that those whose hearts
beat in union with the Master's purpose,
to send His blessed gospel to all lands,
may be encouraged, and especially their
faith strengthened, in reference to the
work of the Reformed Church for foreign
missions now so well begun.

T. S. JOHNSTON, Sec'y.

28 TSUKIJI, TOKIO, JAPAN, Oct. 2, 1883.

Dear Doctor:—The steamer City of
Peking on which we sailed for Japan, left
San Francisco Tuesday, Sept. 4th, and
reached the harbor of Yokohama, Sunday
morning, Sept. 23d, at 7.30, making the
distance between the two ports, 4800 miles,
in a little more than 18 days.

Our voyage was a safe one, and but for the
sea-sickness from which we suffered, would
have been a delightful one. Mrs. Moore
was sick during the entire voyage, and I
was more or less sick for about six days.
Twenty missionaries, including their wives,
were on our steamer. Some going to
China, others to Japan. This added much
to the pleasure and comfort of our voyage
and was a great satisfaction to all of us. On
Saturday evening previous to our landing,
the light from the light-house near the
entrance of the bay, 118 miles distant,
could at times be faintly seen. This, ex-
cepting the warmer weather we had been
having for several days previous, was the
first intimation of nearing the land.

Sunday morning before daylight some of
us were on the ship's deck watching for
the land. How very anxious one is to see
and to tread on land after having been
tossed about on the ocean for 18 days! For
while we could see nothing but the light
we had seen the previous evening. But as
the day began to dawn we could see the
outlines of the shore, and before the sun
was fully up we saw, for the first time
in our life, Japan. On either side of us
stretched out the shore with the hills

roseate with the light of the morning's sun
and the beautiful green fields beyond.
What a charming and refreshing sight it
was! Never did my eyes rest upon any-
thing more lovely and beautiful.

Soon our stately ship was steaming into
the harbor covered with crafts, from the
stately ocean steamer down to the Japan-
ese junks and "Sanpans," of which latter
class there was a large fleet manned by
men and boys who were remarkable for
the scantiness of their clothing, and now
what next! Just as the steamer was com-
ing to her anchorage and the ship's cannon
boomed over the waters announcing our
arrival, a small steamer launch approached
with a lady and several gentlemen on
board. I wonder who they can be re-
marked a number of our party. Some-
body coming to meet somebody on board
the ship. I might here remark there were
two ladies from America on board, who
were coming to Japan to meet their hus-
bands and expected to be married on land-
ing. I strained my eyes to see, if possible,
who it might be. Give me your glass
quickly? I said to a friend along side of
me. Raising the glass to my eyes I looked,
and, to my joy and surprise, I recognized
Bro. and Mrs. Gring. You will forgive
me, I know, if about that time I did not
act with that gravity and dignity that is
becoming. I waved my hat; ran back to
tell my wife (who was too sick to be
about,) the good news. As I returned I
was recognized by Mr. and Mrs. Gring.
Soon the launch came up to our ship and
they were on board, and if ever in all my life
I was really and truly glad to meet any
one, it was then, and I know we all felt
the same. We wept tears of joy and in-
wardly praised God for this happy and
safe meeting. The little tug which moved
the Windsor Hotel boat, carried us and
our baggage to shore about two miles dis-
tant, where we took Jinrikishas and rode
to the hotel. You may well imagine how
strangely we felt and how almost bewil-
dered we were as we passed through the
streets in vehicles drawn by men.

We remained in Yokohama until Mon-
day morning, when we took the train for
Tokio, 18 miles distant, where we arrived
in time for dinner at 28 Tsukiji, the mis-
sion house of the Reformed Church, the
comfortable home of Bro. Gring and his
family. Here in a Reformed house with
a Reformed family and dear friends, we
might rest for awhile from the fatigues of
our long journey. Surely this was comfort-
ing. Mr. and Mrs. Gring have not only
taken us in, but are making us comfortable
and happy. They are helping us to get
ready to move into the pleasant home that
was rented for us before our coming, and
by their assistance we will be settled in
our new home, No. 4 Tsukiji, Tokio, be-
fore this letter reaches America.

God be thanked for all His protecting
and preserving care during our long
journey, and bringing us safely to this new
field of labor in this far-away land among
this interesting but heathen people. He
has answered our prayers and the prayers
of the Church in our behalf. Our first
impressions of Japan are most favorable.
We look forward into the future hopefully.
We believe we shall like our life and work
here very much. We feel sure that we
will be amply repaid for all the sacrifices
we have made. We pray God, as we know
the Church at home does, that He may
bless us in our work, so that by our com-
ing here and laboring in Japan, His name
may be glorified and the Church which we
represent receive great honor.

Yours in Christ,

J. P. MOORE.

The following handed to us by Dr. Van
Horne, Pres. of the Board will explain it-
self.

SAFE IN JAPAN.

Since the fourth of September, when our
new foreign missionaries, Rev. and Mrs.
J. P. Moore, sailed from San Francisco,
great solicitude has been expressed by
many friends to hear of their safe arrival
in Japan. The first tidings has reached
us this day, Oct. 30th, and though a more
full account will be furnished, no doubt,
by the Secretary of the Foreign Mission
Board, Rev. Dr. Johnston of Lebanon,

yet we hasten to present the following
statement of their safe entrance into the
field of labor of their choice. It is fitting
that all who are interested in the welfare
of the missionaries should give thanks to
Him who maketh the storm a calm; who
commandeth and raiseth the stormy wind;
and who said to the troubled waves,
"Peace, be still," that He has conducted
them safely over the great Pacific Ocean.

V. H.

28 TSUKIJI, TOKIO, JAPAN, Oct. 5, 1883.

Dear Bro:—I wrote to Dr. Johnston by
this mail of our safe arrival here, etc., and
he will, no doubt notice it in the paper.
We are staying with Brother Gring and
are well, as are also the members of his
family. It was a great comfort to us to
have them meet us, and take care of us;
we would hardly know how to get along
without them. They are taking good care
of us. Our rented house will be ready to
move into in a week from this time, and
it is a very pleasant home indeed. My
address will be No. 4 Tsukiji, which,
please note in the MESSENGER. Mr. and
Mrs. Gring join in regards to yourself and
to all the brethren. Yours,

J. P. MOORE.

For the Messenger.

OVER SENSITIVE.

Our Lutheran brethren seem to be over
sensitive, we think, in regard to the term
consubstantiation, which has been employed
to characterize their peculiar doctrine of
the Lord's Supper. They appear to think
that there is a reproach intended, or at
least contained, in the use of this word by
non-Lutherans. Whether the term is the
best that can be found to designate their
theory or not, it has come into general
use, and it is used by way of convenience
to avoid circumlocution. Those who em-
ploy it seldom stop to consider whether its
exact meaning properly applies to the Lu-
theran doctrine on this subject or not, just
as many technical terms are employed af-
ter their original meaning has been left
behind. The Roman theory is designated
by the term *transubstantiation*, the Zwing-
lian as the symbolical, the Calvinist as
the spiritual real presence, and now to dis-
tinguish the Lutheran from these some
convenient term is sought for. What
shall it be? Corporeal presence would
not suit, because that may be applied also
to the Roman theory, and in a sense also
to Calvin's.

Indeed we fail to see wherein this
word *consubstantiation* so grossly misre-
presents the Lutheran theory, or even fails
to properly express it. That theory is,
"that in the Lord's Supper the body and
blood of Christ are truly and substantially
present, and that they are truly distribu-
ted and taken together with (*una cum*) the
bread and wine." Moreover it condemns
the view "that in the holy supper the
body of Christ is not received by the
mouth together with the bread (*una cum*),"
but that it is received by faith. We have
italicized the words in the above quotation
from the *Formula of Concord* which seem
to justify, or at least may have led to, the
use of this term. The body of Christ is
substantially present in the holy Supper
and is received by the mouth together with
the bread. The word *consubstantiation*
seems to mean that, viz., that the substance
of the Lord's body is with the bread, and
in such a way or sense that whenever and
by whomsoever the bread of the sacrament
is received with the mouth, the Lord's
body is received at the same time by the
same bodily organ. This may, indeed,
then be erroneously understood. It may
be taken to mean that the body of the
Lord is locally or spacially present and
received by the mouth in that sense. Or
it may be understood that the body of the
Lord is eaten in a natural *Capernaitic*
sense. Both these explanations the Lu-
therans are careful to deny. The pre-
sence is not local, though it may be diffi-
cult to make this agree with the reception
of the body by the mouth. The eating is
not a *Capernaitic* or natural eating. Grant
all this. But now the word *consubstan-
tiation* does not necessarily signify these
errors. It simply means that the body of
the Lord is made to be substantially pre-

sent with the bread. And that, we take
it, is a proper and fair representation of
the Lutheran view.

The trouble, in our judgment, is not so
much with the term as with the theory it-
self, because, as we have said, the term is
employed by the ablest non-Lutheran writ-
ers, where they have no motive to misre-
present the theory. It is used for the
mere sake of convenience, and to the non-
professional scholar it is scarcely capable
of misrepresenting the theory, because he
does not stop to examine its etymological
meaning, but merely connects with it, as a
technical term, the Lutheran theory as he
understands it. If his understanding is
erroneous, the error comes not from the
use of this term, but in all probability
from a wrong study or conception of the
theory itself. Is it not, then, the doctrine
itself that makes the trouble? Or, at
least, the understanding which is usually
derived from the words themselves in
which the doctrine is stated in the Lu-
theran symbols.

The best test, at least the most practical
test, after all, by which the difference be-
tween the Lutheran view and the Reformed
view of the holy supper is grasped by
those who are not theologically educated,
is this, that according to the former the
body of our Lord is received by whomso-
ever, whether believer or unbeliever, the
bread is received, and with the mouth;
whereas according to the latter the grace
of the sacrament can be received only by
believers, and by the organ of faith. There
the difference lies. Bucer, at one time,
went so far, in his efforts to bring about
an agreement, as to grant that the unwor-
thy (Christian) in partaking of the sacra-
ment receives the body of Christ (though
to his condemnation) as well as the worthy
participant; but the Lutheran party would
not accept this, claiming that even a non-
Christian, or a heathen, if he partakes
the bread, received at the same time the
body of Christ. The Lutheran view makes
the union of the two sides of the sacra-
ment, the sign and the thing signified, so
fixed and necessary, that they cannot be
separated in the use of the sacrament,
whilst the Reformed view allows that un-
belief on the part of the participant works
for him a separation, so that he receives
the outward element but not the inward
grace; just as in baptism, in the case of
an unbeliever or an unworthy person, like
Simon Magus, whilst the water may be
applied he does not receive the grace of
the sacrament. But we did not intend to
extend our remarks so far. We will only
add yet, that when Lutherans appropriate
the term *real presence*, in distinction from
symbolical presence, to designate their
theory, they use a Calvinistic term; be-
cause it was the Calvinistic view that em-
ployed the word *real* to distinguish be-
tween its theory and the Zwinglian. This
term, by itself, does not distinguish even
between the Roman and the Protestant
theory, for both Romanist and Protestant
(at least the Calvinistic or Reformed Pro-
testant) hold to the real presence of the
body of Christ in the Eucharist. The Re-
formed view, however, came to be desig-
nated by the words "spiritual real pre-
sence."

Now if our Lutheran brethren will fur-
nish a better term than *consubstantiation*
to designate their theory, we are sure the
other denominations will accept and use
it. Meantime we think the use of this
word is not designed to misrepresent them,
and that they are over sensitive when they
attribute such design to those who usually
employ it.

For The Messenger.

NORTH CAROLINA AND THE SYNOD OF THE POTOMAC.

The interest and enthusiasm awakened
in behalf of the Reformed Church in
North Carolina by the late meeting of the
Potomac Synod at Newton, will, no doubt,
be kept up and extended so as to reach the
entire denomination, through the church
papers. This, at all events, we think,
should be done. For some reason or other
the business of the Synod was transacted
somewhat hurriedly, as may be inferred
from the fact that, owing to an unavoid-

able detention, more than half the mem-
bers only arrived on Friday morning, and
that over an hour's time was taken from
the usual business hours of the morning
sessions for devotional purposes, and yet
the Synod adjourned on Monday evening.
There was also, probably in consequence
of such hurry, more confusion than is com-
mon, though the best of feeling prevailed
all the while. Calm deliberation under
such circumstances is out of the question.
The most that was done of this nature oc-
curred in connection with the missionary
meeting on Sunday evening, when there
were addresses delivered by four or five
previously appointed speakers, followed
by several volunteer speeches, which in
the nature of the case precluded discus-
sion of resolutions, or definite plans of ac-
tion. Reference is made to these things
not by way of complaining but as furnish-
ing reasons why further discussion should
be carried on in the MESSENGER.

The one special object had in view by
the Synod's going to North Carolina was
to give encouragement and help to the
churches there. The circumstances, wants
and prospects of these were clearly and
forcibly presented by Dr. Welker, the
President of the Synod, who has labored
for upwards of forty years in this State.
Men, and means to support them, are es-
pecially needed. Openings for the Re-
formed Church abound on every hand.
The Board of Missions is looked to for the
supply of both, but as is well known, and
by no fault of its own, it is unable to sup-
ply the demand. In our judgment the
case demands more than missionary efforts
pure and simple. It involves an educa-
tional movement which in time will en-
tirely supersede the necessity of missionary
help as has been illustrated in the history
of the Ohio and Northwestern Synods, and
what is now attempted by the Classes of

The resources at hand in the Classis and
State of North Carolina both as regards
men and means, are undoubtedly the prin-
cipal ones to be relied upon for the perma-
nent establishment and extension of the
Church in these parts. What is therefore
to be primarily aimed at is the taking of
such action as will most effectually assist
in the development and extension of these
resources. If we are correct in our as-
sumption, namely, that most of the minis-
ters needed in this and the adjoining
Southern States must come from their na-
tive population and be educated there, as
has substantially been done hitherto in
the face of all obstacles, what can the Syn-
od do that will most effectually strengthen
the college belonging to the North Caro-
lina Classis at Newton, which has already
a good foundation and an honorable his-
tory?

What the Synod has done by officially
recognizing it as one of its own institutions
and commending it to favor is a very mild
form of supporting it, but this may, and
as we are now endeavoring to urge, it
ought to lead to much more vigorous and
effective action in the near future. The
Synod on account of geographical dis-
tances cannot do much for the institution
in the way of extending patronage to it,
or by merely recommending it, nor by
sending teachers. What we believe to be
in the end the most lasting and far-reach-
ing assistance that it can give to the mis-
sionary cause in these bounds, is the en-
dowment of a Theological Professorship in
the college at Newton, to be filled, for a
time at least, by the Synod itself. This
would, no doubt, give an impetus to the
educational work now being done there
which would enable its authorities to ele-
vate and enlarge its operations to a very
great degree. Such a measure would ne-
cessarily carry with it at once the confi-
dence and interest in the institution on
the part of the Synod, to an extent to
which it could not otherwise have it. By
retaining the control and direction, fur-
thermore, of such professorship for awhile
in the Synod's own hands, there could be
no room for complaint on the part of those
contributing that their views and wishes
in the case were not regarded, which would
also be of material account in the procur-
ing of such fund; whilst at the same time
the chief responsibility of the work would

rest upon those who are the principal owners, and who would in time become the sole guardians of the entire institution.

A. C. G.

Keedysville, Md., Oct. 26th, 1883.

For The Messenger.

ALMANAC FOR 1884.

The "Almanac for the Reformed Church in the United States, for the year of our Lord, 1884," published by the Publication Board of the three Eastern Synods, has just left the press, and a copy of it now lies before us. It is eminently fitting that a publication which marks the coming and going of the years of the Christian era, years of our Lord, should contain matter for reading and reference pertaining to the progress of the kingdom of Christ. The Almanac before us is devoted largely to missionary intelligence, and, besides the valuable statistics, contains an article on the subject worth many times the price of the Almanac. This article should be read and commented upon in all our congregational missionary societies. Every member of those societies should have a copy. Every family in our Church should have a copy. The Almanac contains likenesses of our missionaries in Japan, Revs. Gring and Moore, and Mrs. Gring and Mrs. Moore. The only criticism we have to make on these likenesses is that those of Rev. and Mrs. Moore are not as good-looking as the originals.

The statistics give an epitome of the Synods, Classes, membership, periodicals, institutions, etc., of the Church, and the names and post office address of all our ministers. Many now living can remember when we had but one Synod, one college and seminary, and one periodical. Now we have 7 Synods (the Almanac omits one, the German Central Synod), 17 colleges, seminaries and classical institutes, 21 periodicals, besides 4 orphan homes. Truly these figures indicate wonderful progress in our beloved Reformed Church within a life time! The Almanac speaks for itself. All who see it will admit its great value.

The only question now is, how shall it receive the widest possible circulation? Pastors have a great deal to attend to, but it is not asking too much, we think, to ask each pastor to see to it that the way is prepared for its reception into every family in his charge. Let him assign this work to the deacons to devise a plan for introducing it. The deacons in turn may call in the aid of the Sunday-schools. The Sunday-schools may ask the aid of the scholars. Then, the Missionary Societies should feel it a privilege to assist in circulating it, because it contains so much intelligence on the subject of missions. Let all these agencies be called into operation, and it will require but little effort on the part of each one to scatter the Almanac as precious leaves over every portion, in every family of the Reformed Church. Let it be seen for once whether the edition published cannot be entirely exhausted, and a call for more made. If that is done it will encourage the Board of Publication to bring out next year a still more valuable as well as larger edition. Let us learn to patronize our own Church Almanac.

A.

THANKSGIVING DAY.

The President of the United States has issued the following Thanksgiving proclamation:

In furtherance of the custom of this people at the close of each year to engage, upon a day set apart for that purpose, in a special festival of praise to the Giver of all good, I, Chester A. Arthur, president of the United States, do hereby designate Thursday, the 29th day of November, as a day of national thanksgiving. The year which is drawing to an end has been replete with evidences of divine goodness. The prevalence of health, the fulness of the harvests, the stability of peace and order, the growth of fraternal feeling, the spread of intelligence and learning, the continued enjoyment of civil and religious liberty—all these and countless other blessings are cause for reverent rejoicing. I do therefore recommend that on the day above appointed the people rest from their accustomed labors, and, meeting in their several places of worship, express their devout gratitude to God that He hath dealt so bountifully with this nation, and pray that His grace and favor abide with it forever.

In studying the word of God, digest it under these two heads, either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.

Family Reading.

For the Messenger.

THE HOME OF WOOD-CUTTER SLOME.

Antoinette Rickenbach.

There's a mountain so high
Its top touches the sky
(If you stand at the foot and look up, thus it seems);
Its sides are dark with trees
That whisper to the breeze,
Soft and low, soft and low.
But, when the storm winds blow,
O! then one must wonder
At the sounds, like thunder:
Such roaring, and crashing,
Such rolling, and dashing,
Through the beautiful trees,
With their millions of leaves.

Hanging, like a bird's nest,
Half way to the high crest
Of this mountain, crowned daily with heaven's best beams,
Is a dot of a house—
Just as brown as a mouse—
With a low roof of thatch,
And little garden patch;
There it stands, all alone,
With its fence of gray stone
Straggling loosely around
Its wee bit of rough ground.

You would think it the home
Of troll, brownie, or gnome,
That love the mountains, standing dark, lonely,
And grim.
But no! it is the home
Of poor "Wood-Cutter Slome,"
With little children three—
Happy, and just as free
As birds. Not wise in books;
But they can tell where brooks
With many twists and turns
Flow, between banks of ferns—
And ripple past great boulders—
Looking like headless shoulders
Of frightful giant men
That lived—Ah! who knows when?
But these children have never heard of giants or gnomes,
So, are never afraid
In the strange, gloomy shade
Of the thick, dusky pines,
And the climbing, broad-leaved vines.

No tasks have they to learn,
Under a school-dame stern;
Their simple knowledge comes as comes the air
they breathe.
How well they've learned to know
Where partridge berries glow
Among their glossy leaves,
And where the blushing wreaths
Of sweet arbutus blow;
And where tall spice trees grow,
And fragrant mountain teas,
And curious old gnarled trees.
All about birds they know—
Which build high, which build low—
Which only chirp, which sing—
Which have red on breast or wing;
Which lay blue eggs, which white,
Or mottled, dark and light.
They are friends with all things
That have legs, eyes and wings.

Now in the quaintest way
These little children play
At "building house," where moss and grass
grow, green and deep.
With rough and jagged stones
And pretty brown pine cones
They make circles and squares
For rooms. When done, it wears
A look as if a sprite
Had been busy at night.

In whatever they play
They have a quiet way.
Never making rude noise
As do the girls and boys
In the far away towns.
Is it because all sounds
Grow hushed and subdued
In the vast solitude
Of mountains, so far from the great haunts of men?

Among the dusky ways
Through the long summer days,
Wandering without fear—
What do these children hear?
The low whisper of trees—
The drowsy hum of bees—
The bark of a squirrel—
The swift and sudden swirl
Of brown, withered leaves.
Sometimes above all these
An ax rings sharp and clear.
(The children stop to hear.)
"Listen! dad's near," they say;
Then go on with their play.

When the great sun goes down,
And shadows grow nut-brown,
And slope, long, dark and wide,
Adown the mountain side,
Then the tired wood-cutter, with his children three,
Go to their little home
That stands so all alone.
There through the night they sleep—
A sleep, calm, sweet and deep—
Under the low, dark thatch,
With only a wooden latch
To the rude humble door.
Neither treasure nor store
Has honest Slome, you see,
But his dear children three.

The clouds above us can not long conceal
the heaven beyond them.

HOW SHALL I GIVE?

1. *Give of your want.*—Learn from the example of the poor widow to give *littles* into God's treasury, when you can do no better. This woman gave of her want. Why may not the great mass of Christ's people, who have but little to give, give in the same way? Jesus commended her: will He not commend you for doing as she did? Do not think, because you cannot give large sums according to human reckonings, therefore you may give nothing. If, when you have only little to give, you do not give of your little, when you have more you will not give of your more; and if you should have abundance, you would not give of your abundance. Jesus sits over against the treasury, and He reckons not as men reckon. Put in your mites, and your hearts with them; and He will weigh mites, hearts and all. A thousand dollars out of a thousand loving hearts weighs more with Him than a thousand dollars out of one heart. Your little offering for God, if it be of your want and if it be saturated with the heart's pure devotion, if you have enveloped it in prayer and put the wings of your faith upon it, may, by God's direction, go straight to the most effective spiritual working.

Your little scrip, my young brother, which you deposited as your free-will offering out of your scanty means, and of which, as it lay beside the larger gifts of those older and abler than yourself, you were almost ashamed—that little offering of your loving heart God may take for the heart that is in it, and with that meagre material offering carry your heart offering as a spiritual force, straight to some other heart, and convert it to Himself. Young men, give your half dollars, even, with your whole hearts; and, while God alone shall know how much good it will do for others, you yourselves shall know how much good it will do you.

2. *Give of your abundance.*—It will not do for all to give in mites and farthings. If God gives you only these, bring these to His treasury. But, if He gives you dollars, you must give back dollars; if He measures out your prosperity in thousands you must make your thank-offering in thousands. The material measure of every man's giving must be "as God hath prospered him." No two mites from the rich men who frequented the temple would have called forth the commendation of Jesus. You must not give a little out of your abundance. Such a gift would not carry the heart with it. Your heart will demand an offering in proportion to your means. The poor widow's heart went with her two mites, and the gift was great. Such a gift, or any meagre gift from you who have abundance, would not have heart enough in it to save it from contempt. It would have no effectiveness, because no spiriting force.

3. *Give gratefully.*—The subject of systematic beneficence has been often discussed. It is well in this matter, as in others that belong to the Christian life, to act from intelligent principle rather than from blind impulse. How each Christian man shall graduate his scale of giving under the law of Christ must be left to each man's conscience, enlightened by the Word and Spirit of truth. Some give a tenth of their income. Some increase the per cent. as their capital increases.

An Example.

I know of one large-hearted Christian man whom God has prospered in business, whose argument and action run as follows: "I began life with nothing. I was able to do business and make money by diligence and economy, when I paid interest on my invested capital to my fellow-men. Now, God has put capital into my hands. I can pay interest to Him, and carry on business still with success." And so, every year, he takes an inventory of his assets, and sacredly devotes legal interest on the whole to the account of Christian benevolence. This he did when he was worth only five hundred dollars, and so thirty dollars went to charity. This he did when he was worth ten thousand dollars, and there were six hundred dollars that year for God's treasury. This he did when he was worth fifty thousand, and three thousand were set off to the account of Christian giving. And so the business account with God is increasing. The practical benefit of some such system is seen in this, that, when a call comes for help for some cause, you do not have to argue the question every time with your own conscience whether you ought to help at all, but only to decide whether the cause is worthy, and how large a proportion of the fund already devoted ought to be bestowed. Thus, you can help all worthy causes, and do so cheerfully, without interfering with your other plans.—*Ex.*

FOREIGN WEDDING DAYS.

There are favored days in the week for marriages, says an English paper, as well as favored months in the year. Saturday, Sunday and Monday are the most in esteem. Sunday in the rural districts and Saturday in the towns. It appears, however, that Sunday weddings are generally less numerous than they were, while Saturday weddings are on the increase. Friday is deemed an unlucky day for marriages, as for most other undertakings. In the county of Gloucester there were but twenty Friday marriages in 1881 to two hundred and thirteen on Saturday, two hundred and eleven on Monday, and two hundred and three on Sunday. In the city of Manchester much the same proportion holds good. The Friday weddings were but

twenty-four to two hundred and eighty-seven on Saturday, two hundred and twenty-one on Sunday, and one hundred and seventy-eight on Monday. In Scotland, on the other hand, Friday is the great day for marrying; nearly half the weddings for a given year are celebrated on that day. Sunday in Scotland is practically a *dies non* for matrimonial purposes, and the Saturday weddings are exceedingly few. The English prejudice against Friday marriages in general does not extend to Good Friday—at least in certain town districts—for, whereas the average of Friday marriages in Manchester was, in 1881, but 2.18, on Good Friday there were celebrated as many as 36. There are no figures, however, to show that this is a common state of things. The one day in the year on which more marriages are celebrated in Scotland than on any other is the 31st of December, which is doubtless explained by the fact that New Year's day is observed there as a general holiday. In England no one day is in the same position, but the favorite wedding days are Christmas day, Easter Monday, Whitsun Monday, and the days preceding following them, and then August bank-holiday.

DIVERSITY OF SERVICE.

No one follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, busied with her much serving, running every where to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary, in her turn, judge Martha, and call her pious superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life; but let her not imagine that she has seen or copied all of Christ, and let her look at every other believer's life with reverence, as bearing another little fragment of the same Divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world. Rather, let him look upon every other faithful servant who does a different work as doing a part equally important and equally acceptable to the Master.

The bird praises God by singing. The flower pays its tribute in fragrant incense as its censer swings in the breeze. The tree shakes down fruit from its bending boughs. The star pours out its silver beams to gladden the earth. The clouds give their blessing in gentle rain. Yet all with equal faithfulness fulfill their mission. So among Christ's redeemed servants one serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer, and bless; another by the living voice, whose eloquence moves men and starts impulse to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in His spirit, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower. Yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered words, "Well done."—*Primitive Christian.*

FARMING IN DALECARLIA, SWEDEN.

Rise when you like in the morning, and you will always find the farmer already at work. In the heat of high noon he may be asleep in his wooden bunk in the living-room, but most of the day the house is deserted, and the key hangs on the door-jamb or is stuck in the shingles of the low porch. The laborers come in for their dinner after hours of dusty work in the fields. A huge copper pot is brought out in the middle of the courtyard and filled with water. The girls take off their kerchiefs and bathe their arms and necks, huddling together in the shade of the porch. Men follow, and repeat the operation. Then the girls dip their feet in the bath, and dry them on the embroidered towels hanging in the sun, and finally the men and boys likewise finish their dinner toilet in the same water. The meal is a simple one—porridge, milk, unleavened bread and perhaps some dry or pickled fish. Weak fermented drink is handed around in a clumsy wooden firkin, with side and cover painted or carved two generations ago. At the close of the meal they sit around the room and sing a hymn together before they return to the fields. Everything in the house is of the most primitive order. In the single large room on the ground floor are chairs made of hollow tree trunks, tables of rough-hewn planks turn up on folding legs against the side of the room, and there are bunks in the wall, with curiously carved and painted trimmings. Beside the rude stone fire platform, where the smoke curls up under an overhanging hood, stands the well-worn chopping block, where during the long evenings of the winter months the farmer sits by the hour splitting kindling wood and whittling. From the smoky beams overhead hang tools, baskets and poles draped with great bunches of folded rye bread about the appearance and texture of coarse brown paper. To lighten up the dull-toned interior the farmer's wife has hung her embroidered towels and brilliant

coverlets along the front of the straw-filled bunks, and spread a richly colored piece of soft, home-woven wool over the painted chest where the Bibles and hymn-books are carefully stored. On the floor she has sprinkled fresh birch leaves, or stretched a piece of home-made rag carpet. Geraniums and roses bloom in the long low window, where the green toned glass set in lead lets in a mellow light. The *rakos* which hang by the door are whittled out of tough wood. The beer-mug, the old hand mangles, and the saddle-bows are carved in grotesque forms or covered with intricate ornamentation. Among the few pieces of coarse crockery is found perhaps a quaint silver cup, and sticking in the same rack with the clumsy wooden ladles is a battered but serviceable spoon which has fed a half dozen generations. The only literature in sight is a bundle of Swedish newspapers from far off Minnesota, carefully preserved and read again and again. —*Harper's Magazine for October.*

A MUSEUM OF ANTIQUITIES.

We speak and write a great deal about antiquities, and if we can lay hold of a Greek statue or an Egyptian sphinx or a Babylonian bull our heart rejoices, and we build museums grander than any royal palaces to receive the treasures of the past. This is quite right. But are you aware that every one of us possesses what may be called the richest and most wonderful Museum of Antiquities, older than any statue, sphinx or bulls? And where? Why in our own language. When I use such words as father or mother, heart or tear, one, two, three, here and there, I am handling coins or counters that were current before there was one single Greek statue, one single Babylonian bull, one single Egyptian sphinx. Yes, each of us carries about with him the richest and most wonderful Museum of Antiquities; and if he only knows how to treat those treasures, how to rub and polish them till they become translucent again, how to arrange them and read them, they will tell him marvels more marvelous than all hieroglyphics and cuneiform inscriptions put together. The stories they have told us are beginning to be old stories now. Many of you have heard them before. But do not let them cease to be marvels because they happen every day. And do not think there is nothing left for you to do. There are more marvels still to be discovered in language than have ever been revealed to us; nay, there is no word, however common, if you only know how to take it to pieces, like a cunningly contrived work of art, fitted together thousands of years ago by the most cunning of artists, the human mind, that will not make you listen and marvel more than any chapter of Arabian Nights.—*Max Muller.*

KEEPING THE PROMISES WE MAKE TO OURSELVES.

An old adage has it that "the way to hell is paved with good resolutions," and another says that "good resolutions are made, like pie-crusts—to be broken." If it is true that popular sayings epitomize the wisdom of the age, it is the more of a pity for the age. Yet why need it be that we must suffer self-humiliation for unfaithfulness, forgetting not only the smart as soon as the rod is removed from our backs but the sighs and vows that smart caused? What if in what we call our calmer moments, after the excitement of anxiety or danger has died down, we recognize that often the bravest effort seems futile and the noblest self-sacrifice unavailing—that Success does not always follow the flag of Justice and Truth here? Surely, far beyond the ken of the mortal there is a guerdon for good deeds done in faithfulness. Therefore "I will pay my vows which I promised with my lips and spake with my mouth when I was in trouble."—*Moravian.*

Useful Hints and Recipes.

COFFEE VS. ONIONS.—The unpleasant odor left in the breath after eating onions is entirely removed by a cup of strong coffee, and the coffee being prepared while the onions are being cooked, counteracts the smell.

"DRIPPING" IN PASTRY.—In using beef or mutton dripping for pastry, an excellent plan is to beat it to a cream, with a teaspoonful of baking powder and a squeeze of lemon; this takes away any suspicion of taste in pastry, and makes it light and crisp.

MOULD.—To prevent mould on the top of glasses of jelly, place a lump of paraffine on the top of the hot jelly, letting it melt and spread over it. No brandy paper and no other covering is necessary. If preferred, the paraffine can be melted and poured over after the jelly is cold.

JELLIED GRAPES.—Stem and wash grapes as for stewing, place a layer in a stone jar or earthen pipkin, sprinkle in washed rice in the proportion of one part rice to six parts grapes by measure, add a little sugar (half as much as the rice unless the grapes are very sweet), place them in the oven, and carefully add water until it nearly reaches the surface of the grapes. Cover close and bake slowly two or three hours. Serve cold as stewed fruit for breakfast or tea. Concord or Isabella grapes preferred.

TO REFRESH WOOLLENS.—A mixture which is recommended by E. W. B. in the *Evening Post* for removing grease spots and stains from carpets and clothing is made of two ounces of ammonia, two ounces of white castile soap, one ounce of glycerine, one ounce of ether; cut the soap fine, dissolve in one pint of water over the fire; add two quarts of water. This should be mixed with water in the proportion of a teaspoonful to one ordinary-sized pail of water. Mix thoroughly and wash soiled garments in it. For removing spots use a sponge or clean flannel cloth, and with a dry cloth rub as dry as possible. Woolen goods may be made to look bright and fresh by being sponged with this.

Youth's Department.

THE CHILD'S PRAYER.

Into her chamber went
A little girl one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close;
Thy form I cannot see.
If Thou art near me, Lord,
I pray Thee speak to me."
A still small voice she heard within her soul—
"What is it, child? I hear thee; tell the whole."

"I pray Thee, Lord," she said,
"That Thou wilt condescend
To tarry in my heart,
And ever be my friend;
The path of life is dark,
I would not go astray;
Oh, let me have Thy hand
To lead me in the way."
"Fear not; I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
Oh, let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child; whatever ill may come
I'll not forsake thee till I bring thee home,"

Her little prayer was said,
And from her chamber now
She passed forth with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand in mine I felt;
And Oh, I heard Him say,
As by my chair I knelt,
"Fear not, my child, whatever ill may come,
I'll not forsake thee till I bring thee home."

THE BROKEN CLOCK.

There was a poor family living in one of the large forests of Germany. The father was often at work a good distance from his home, and if anything went wrong in the cottage the mother was unable to leave it to go to the town to get the help she needed.

One day she was sorely vexed to find that some of the children had been tampering with the clock, and put it out of order. This made it impossible for her to order the ways of her household as regularly as she wished to do, for she was a most methodical woman, and liked doing everything properly to time. However, she quickly called to mind that her old uncle was a clock-maker, and she got one of the boys to go a great distance on foot to where this old man lived, and persuade him to come over and mend the timepiece.

It was some time before he could do so; and when at last Karl Hans, the uncle, came, the whole household assembled to watch him at his work, for they had a great respect for his intimate knowledge of the insides of clocks, which were nearly as queer as the insides of human beings. Karl was not a very talkative man, but he had the reputation of being very knowing, and taking in what was going on around him, when he appeared to have one if not two eyes shut.

"Have you got anything else which wants mending?" he asked, as he half shut his eyes, and peeped sideways into the most mysterious part of the clock.

"Not that I know of," said Mrs. Schmidt; "and I should not like to trouble you, uncle, if I had." "O, don't mention trouble," said old Karl, "only I thought it might be as well for the young people to mend their manners, and then perhaps they would not go meddling with things too high for them, like the clock."

The boys did not know which way to look as Karl said this, so stared at the walls and ceiling as if they were guilty of having shown bad manners.

"It's astonishing how few folks understand how to mend their manners," Karl continued; "they don't seem to see that if they do things which are out of place, they are sure to put other people out, and in the end make things uncomfortable for themselves. Very many hearts are broken past mending by not having the little cracks patched up, so to speak, by soft words, before they have gone very deep. People should make it their business in life to mind these two things: first to be sure and not break anything themselves, and secondly, to be sure and look out for what other people have broken, in order to try and mend these things. There's a deal to be read in the Bible about 'repairing' and setting things to rights, and I am never more happy than when I have undone some one else's mischief."

Karl did not say much more for some time, and indeed it would have been of small use if he had done so; for the baby having succeeded in ramming the spoon,

given her to play with half way down her throat had a great choking fit, and every one's attention was given to thumping her on the back.

When peace was restored, Karl had nearly finished his work.

"Now boys," he said, "the inside of this clock, the works I mean, are set right; so you will find the hands will point to the true time without your helping them along with your finger and thumb. Clocks and people are very much alike—they go right or wrong, according to the state of their insides, where the works are. There are some folks would make you believe that the outside of a clock is the most important part to have handsome-looking, but a very bad clock for telling true time may have a very fair face. And there are some folks who want to get every body to look fair on the outside, to act like respectable people, and do this and not do the other; they are always jogging away at the hands of the clock, so to speak; but they forget that the great matter is for every one's works to be clean—their inside heart, I mean. David did not say 'O Lord, make me a respectable man. Keep me from drink. Keep me from swearing.' He said 'Give me a clean heart, O Lord, and renew a right spirit within me.' He knew if his heart were clean his ways would be true, just as the hands of the clock point true if the works inside are going on rightly."

"And God knows when we carry a fair face and act like Christian men, whether we do so from being shoved on, so to speak, by some one else's finger, or from right feeling."

"He doesn't care for a new face when the clock of your heart has got the old works. He wants new works—that is the first and all-important point. 'Renew a right spirit within me,' says David. Then no matter what ups or downs come, your inside clock, your heart, will make your hands go right. You may be shaken one day, knocked down the next, and lifted up the third, but you will still go right."

"But if you have only been helped to go right by your fellow-man, and not by God's Spirit, which is the oil of grace, then your hands will tumble about anyhow, if you are put in a crooked place; they will fall back to the lowest point they can, for there will be nothing behind to hold them up."

In this way old Karl tried not only to mend the clock, but to set the boys thinking; for he was one of those who had what is better than all the head-knowledge of scholars—he had some of the wisdom which comes from the Lord, and which is as necessary to guide people through life as a compass is to the sailor at sea. And no one of the family, who saw the old clock day by day ticking steadily on the walls, forgot anything which Karl had said whilst mending it so thoroughly.

AN ALLEGORY.

From A Lady's Album.

Once on a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said, "What is the matter, little leaf?"

"The wind," said the leaf, "just told me that one day it would whirl me off, and throw me down to the ground to die."

The twig told it to the branch on which it grew, and the branch told it to the tree. And when the tree heard it, it rustled all over, and sent back word to the leaf:

"Do not be afraid; hold on tightly and you shall not go till you want to."

And so the leaf left off sighing, and went on nestling and singing. And so it grew all through the summer, till October. And when the bright days of autumn came the little leaf saw all the leaves around becoming very beautiful. Some were yellow, and some were scarlet, and some were striped with both colors. Then it asked the tree what it meant. And the tree said:

"All these leaves are getting ready to fly away; and they have put on these beautiful colors because of joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it; and when it was very gay in colors it saw that the branches of the tree had no color in them, and so the leaf said:

"Oh, branch, why are you lead-colored and we golden?"

"We must keep on our work-clothes," said the tree, "for our life is not done yet, but your clothes are for a holiday, because your task is over."

Just then a little puff of wind came and the leaf let go without thinking of it, and the wind took it up and turned it over, whirled it like a spark of fire in the air, and let it fall gently down, and then blew it

under the edge of a fence, among hundreds of other leaves, and it fell into a dream, and never waked up to tell what it dreamed about.

CAPTAIN ROBERT.

Robert was kept in the house by a cold, so he flattened his nose against the glass, and watched a military procession pass by. They were in very gay uniform, with very bright buttons, and kept step beautifully.

Robert watched until the last glimmer of their brightness disappeared around a corner, then he turned with a sigh to watch his mother place pies in the oven, and say to her, "I would like to be a soldier."

"Very well," said his mother; "then I would be."

Robert stared at her a few minutes, and then said: "Would be what?"

"Why, a soldier. Wasn't that what you said you wanted?"

"Well, but how could I be?"

"Easy enough; that is, if you put your mind to it. A soldier's life is never an easy one, of course. Clara, you may hand me that other pie; I think I can make room for it."

"But, mother, I don't know what you mean." This Robert said.

"Don't? You haven't forgotten the verse we talked about so long? 'Greater is he that ruleth his spirit than he that taketh a city.' It takes a real soldier-like fighting to rule a spirit, I can tell you."

"O," said Robert; and he flattened his nose against the glass again and thought.

"But, mother," he said at last, "I didn't mean that kind. I would like to be a captain and have soldiers under me."

"Nothing easier," said his mother, shutting the oven door with a satisfied air.

"There are your ten fingers, and your eyes, and your ears, and that troublesome tongue, that hates to obey. I'm sure you have soldiers enough to control. I pity any captain who has as troublesome ones."

Robert laughed. He had had so many talks with his mother that he understood her very well; yet this was a new way of putting it. He stood there a good while thinking about it, deciding that he would be a captain forthwith, and that his soldiers should obey perfectly. Then he wondered what orders he should have to give them first.

For fifteen minutes he thought of nothing but that time he knew.

He went to the sitting-room to find that baby Carrie had been there before him. There lay his birthday book, his beautiful "Family Flight" on the floor, some of the loveliest pictures in it torn into bits. His photograph album was on the sofa; but chubby fingers had tugged at mamma's picture until it lay loose and ruined, and papa's page was gone entirely.

O, how angry was Captain Robert! He wanted to run after Carrie and slap her naughty fingers; she was almost two years old, and ought to know better. He wanted to run to his mother, and, with red face and angry voice, tell his story of wrong, and demand that Carrie be whipped. He wanted to bury his head in the sofa cushions and cry just as loud as he could roar. Why did he do none of those things? Just because he remembered in time that he was a captain, and had soldiers that must obey.

"Halt!" he said to his feet as they were about to rush away; and they instantly obeyed. "Stop!" he said to the tears, as they began to rush in torrents up to his eyes; and back they all went, save one little straggler who rolled down his nose, and was instantly wiped out of existence. In short the boy proved himself a good captain, for that time at least. He even sent his feet up stairs presently, with a rosy-cheeked apple for Carrie, and bade his arms give her a very loving hug, which they immediately did.

Mamma found out all about it, as mamma almost always do; and when papa came home at night, what he do but bow low, and say, "Captain Robert, I am proud to salute you. I hear you have fought a battle and won a victory to-day."

—The Pansy.

ROAR OF LONDON.

As I write, sitting by my study window, full five miles from the city proper, I hear the roar of the traffic like the sea on a rocky shore—the rush of incessant trains along the iron ways, the rumble of the myriads of drays along hundreds of miles of stone-paved streets (for which wood is now being in part substituted), each no more to the general symphony than the hum of a gnat to the sounds of a summer day—a volume of sound unintermitting from dawn till dark. Yet I am bowered in green trees, with cowslip and daisy-flecked fields

spread out under my eyes—not a spire, not a chimney-stack of the metropolis visible; and the carols of larks and thrushes, the song of the nightingale, run through the web of sounds like gold and silver threads through a dingy fabric, with the twitter of scores of sparrows like tiny spangles thrown on at random. Out of the monotone flashes the individual roar of a nearer train, the scream of a whistle, and the roar dies away again into a sullen monody. This is audible London.

BABY'S LETTER.

Here in this casket you may behold
Something more precious to me than gold;
For the crumpled scrap of paper there,
Enclosing a tress of soft, bright hair,
And pencilled over so cunningly,
Is my wee grandson's letter to me,
Where not in vain did his babyhood
Struggle to make himself understood.

A world of odors and light and song,
Such as to infancy belong,
Seem part of this letter; for, don't you see,
He is just as sweet as a baby can be.
To think the darling—you needn't laugh—
Marked lines like this at a year and a half
With his blessed own little dimpled hand,
And sent them to me out of Babyland!

His words still few, he scarce has met
The fitting ones for his purpose yet;
But the love in his all-loving breast
Beyond expression is here expressed.
These comical crooks and awkward angles,
And twisted lines, like thread in tangles,
Are riddles; riddles that grandma guesses
To be storms of chokingly close caresses.

And what was ever more plain than this
Circle, his mother labels "a kiss"—
A prophecy of Love's new romance,
Bringing the old to remembrance.
This letter shows clear as a heavenly ray
The angel-side of my mortal way.
And crowned, I behold my grandboy stand
On the sunniest summit of Babyland.

—Wide Awake.

THE ST. BERNARD DOG.

Dear Young Friends: One day my wife read in our paper a long account of a 'Dog Show in Hartford.' She became so much interested that she proposed we should visit it. I at once objected, as I had always felt that it was very important that a minister should do nothing which might in any way be used against him to the injury of the cause of Christ.

But day after day I tried to tell of the wonderful dogs from different parts of the land. Gentlemen and ladies of repute and leading ministers of Hartford, I found, were in attendance, still I had no thought of being present myself. But one day, as we were passing along Main street, an old friend, a minister, put his arm in mine and said 'Come into the dog show; I am going with my wife and family; you will get sermons and illustrations to use in leading souls to Christ; everybody goes, and why should not you?' Thus I was led to enter the building.

A strange sight at once met our eyes. On every side we beheld dogs of all kinds. Our attention was soon attracted to a noble St. Bernard dog which weighed about 150 pounds. A number of medals were hung about his neck. Every one in passing by stopped and took a good look at him. The history of that St. Bernard dog will interest you.

A gentleman from Boston thought he could find his way over the St. Bernard pass in Switzerland without a guide, and determined to do so, but as he neared the top he sank down in the deep snow and was fast freezing to death. This very dog had been sent out by the monks in search of lost travellers, and in his search found this gentleman nearly frozen. He at once went to work to rouse him from the sleep of death. At length the man opened his eyes and put the shawl, which had been tied to the dog's neck, around his shoulders. Yet he could not rise and walk, so he put his arm around the dog's neck, and thus the noble fellow pulled him along through the snow, till finally he dragged him to the house of the monks. They brought him in, and after rubbing, and giving him warm drinks, he showed signs of life.

Finally when he was able to talk, he found how the noble dog had saved his life. The first question he then asked was 'What will you ask me for this dog? I must have him, for he has saved my life. I will give you one hundred dollars for him.' 'No, we cannot sell him.' 'I will give you five hundred dollars.' 'No, no.' 'I will give you a thousand dollars.' 'No, no; we cannot let him go.' 'Then I will give you two thousand dollars.' 'No.' 'Three thousand dollars.' And thus they talked on till at last the saved man said 'Then I will give you five thousand dollars in gold.'

That was indeed a great deal of money for a dog. The monks agreed, and the amount was paid over, and the dog brought to Boston and from there to the exhibition in Hartford. I think he now goes to most of the dog shows in the land. From the medals on his neck one would believe that he must have taken many prizes.

Have you thought much of Him who came to 'seek and to save the lost.'

He it was who loved us and gave Himself for us. Have you thanked Him for it? Do you love Him? He will save you if you trust Him. He died to save you. O what agony He endured for us! It was natural for that dog to hunt for that freezing man. I believe he quite enjoyed dragging him through the deep snow. But when Jesus in the Garden was thinking of how much He would have to suffer for us if He would be our Saviour, 'His sweat was as it were great drops of blood.'

What a hard heart yours must be if you do not love Him for all this. Ask Him for a new heart. God's word is 'A new heart will I give you, and a new spirit will I put within you.' How much earnestness that gentleman showed in getting that dog—five thousand dollars! Only think of it! But to have Christ for your Saviour and friend forever you have only to give your sinful self to Him. He will receive, for His words are 'Him that cometh to Me I will in no wise cast out' (John vi. 37).—Good Words.

Pleasantries.

A young lady calls her beau "Honey-suckle," because he is always hanging over the front railings.

Our colored brethren are holding a camp-meeting not far away; and one of them, holding forth from the text "How old art thou?" said in his opening: "Brethren, this am a question that must be answered in the affirmative."

"Who held the pass of the Thermopylae against the Persian host?" demanded the teacher. And the editor's boy at the foot of the class spoke up and said: "Father, I reckon. He holds an annual on every road in the country that runs a passenger train."

one which expresses an action which is "passed over" from the doer, gave for illustration, "The dog wags his tail." Whereupon a youngster arose with the criticism: "Please, ma'am, the action don't pass over; it stays in the dog."

"Well, how do you like this weather?" inquired old man Barnstable of Mrs. Mc Baker, who always looks on the dark side of things. "Don't like it at all!" snapped that amiable virago. "Ah! don't eh?" mildly replied old Barnstable. "Er—er—how do you think you would like it if it suited you?"

The authoritative tone assumed by some of the English clergy in reading the service is well known. A late criticism upon one of them would take their breath away:—"He reads 'the Commandments,' said an amused clerical brother, "as if he himself had recently enacted them, and was determined to have them enforced!"

"By the way, Brown, did I ever show you this?" said Jinks, as he fumbled in the inner breast-pocket of his coat for something or other. "I don't know," replied Brown, turning a shade paler; "but if it is your tin-type, taken at Bar Harbor, with a tennis racquet in your hand, please don't! Nine fellows have shown me theirs already this morning, and I can't stand seeing another!"

Out in Illinois they hadn't heard of the Java earthquake till a lightning rod man came along and told of it. Then they said they could stand a good deal of lying from one of his profession, but the idea that they'd believe that the whole range of mountains had become a hole in the ground was an insult to them, and so they tarred and feathered him and ran him out of the region.

The following is Artemus Ward's description of why he courted Betsey Jane:—"There were many affection ties which made me hanker after Betsey Jane. Her father's farm jined ours; their cows and ourn quenched their thirst at the same spring; our old mares both had stars in their foreheads; the measles broke out in both families at nearly the same time; our parents (Betsey Jane's and mine) slept regularly every Sunday in the same meet-in'-house, and the nabors used to observe, 'How thick the Wards and Peasles air.'"

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D. D.,
SYNDICAL EDITORS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, NOVEMBER 7, 1883.

WORK AND UNITY.

The unification of the Church which will heal her divisions and bring about the oneness which is her proper attribute, and for which the Saviour prayed, will never be accomplished by foregoing dogmas, cut and dried with the hope that all men will accept them. Creeds and confessions have never come to her in that outward way. They have always been the expression of the consciousness of God's people which has preceded them. It is just as unhistorical to reverse this order as to expect leaves and fruits to come before the life of the tree. And yet many people have practically just such inverted ideas of things. They want all men's opinions reduced to one level before they will be encouraged to work for Christ. They forget that it is just by work that men are to be brought to the unity of faith. Our Saviour says: "My doctrine is not mine, but his that sent Me. If any man do his will he shall know the doctrine whether it be of God." Earnest missionary activity has done and is now doing more to bring men together than any thing else. The discussions of the schools have often separated men, while practical labor for the upbuilding of our Redeemer's kingdom has raised them above prejudices and one-sided views, and made them of one mind in all essential points. The hope of our Church, we believe, lies in our devotion to missions. We have little to expect if we leave the ark in the hands of the Philistines while we are satisfied to contend for the "golden mice at Ashdod."

A DAMAGING CONFESSION.

We see it stated without contradiction that the Prohibitionist candidate for Governor in Ohio has been diligently declaring since the election that the great purpose of his party was to defeat the Republicans, and he is delighted with the result, expressing the opinion that the Prohibitionists will hereafter be able to lead the Republican vote by the nose.

If this be true it is not very creditable to the man making the boast, no matter what political party he may have sought to defeat. To make a grave moral issue a cover under which to stab the cause a person professes to espouse, is the worst kind of treachery and hypocrisy.

Some time ago the New York Tribune, gave a list of temperance movements during past years and showed that in almost every instance the matter was brought to the front by the political party that happened to be in the minority, and evidently with the view of making moral sentiment a hobby to gain recruits at the polls. That is the reason reform meets with so little success. The professed friends of a cause are not sincere, and will slyly defeat it if it stands in the way of other ends they may have in view.

SHALL SERMONS BE ABOLISHED?

It appears that all the foolish people are not dead yet. A Rev. Mr. Hurdall, lately read a paper before the English Congregational Society urging the abolition of sermons. He thinks they are unscriptural, and that people do not like them and would be better without them. In support of this he cites the success of the Salvation Army which resorts to other means for the rescue of sinners from destruction.

It may be news to many that there is no biblical warrant for the preaching of the gospel, and it will seem all the more strange that the questionable methods of a band of fanatics who have failed to commend themselves to thinking people anywhere should be regarded as a proper substitutes.

There is no danger that Mr. Hurdall's notions will be accepted, but they lead one to think of what would be the consequences if the pulpits were silenced but for a single year. The results would lead despon-

dent Christians to appreciate the influences wrought by God's way of bringing men to Christ. The restraint put upon vice would be so far removed as to make wicked men call for the preacher's voice as a matter of common safety, and people who now think sermons do but little good, would be glad to hear them again. When the well is dry we learn the value of water.

THE PUBLIC INDUSTRIAL ART SCHOOL.

To the Editor of THE MESSENGER:

Sir:—Permit me to invite your readers to visit the Public Industrial Art School of Philadelphia, which is again in full operation. It is in the Hollingsworth Building, Locust street below 15th, in the 3d story, and is open to visitors on Tuesday and Thursday afternoons, from 3 to 5. In addition to decorations, design, modeling, wood carving, embroidery, repoussé or sheet brass, and sheet leather work, carpentering with cabinet-making, and setting mosaic pavements have been added to the branches previously taught.

There are many lady teachers who wish to introduce my system of industrial art to their schools, and to study the method in detail. I have at present in my classes several who have come from distant places to do so. Ladies wishing to do the same, (for which no charge is made) will please to communicate with me by letter.

CHARLES G. LELAND.

We cheerfully give prominence to the above, in the interest not only of practical life, but of Christianity itself. Mr. Leland is widely known in the literary world, to many especially as "Hans Breitman," whose poems have given rise to so much innocent mirth. His genial earnest interest in the young has been shown for some years by his successful efforts in establishing an Industrial Art School in this city, and by the impulse he has given to work, throughout this and other lands. The rise of art schools in Germany has had the effect of making that country a producer of goods of which France once had a monopoly, and Carl Werner, one of the most distinguished authorities in Germany on education, has just published in a Vienna paper an article in which he shows the superiority of the system of industrial art in schools, as taught by Mr. Leland in Philadelphia, to any at present known in Europe.

We need not repeat the fact that Mr. Leland works without any compensation as far as money is concerned, his sole reward being in the good he is doing for others. Our interest in the matter is grounded in the fact that the handicraft proposed will not only open new branches of industry, and promote taste and skill that will make homes beautiful and happy, but do away with idleness which has been shown to be one of the most prolific cause of crime.

The Methodists of Canada have dropped the word "obey" from the marriage service. This seems to be a yielding to a piece of sentimentality on the part of young girls, who think the obedience demanded implies a degradation. We have heard flippant maidens say that they would never commit themselves to such tyranny, and were told of one, who, in the solemn ceremony of her wedding, slurred over the word with a cough, and afterwards boasted of immunity, on the ground of a mental reservation. It seems to us that this is mere trifling, and the plea that St. Paul does not use that particular word in the command given upon the subject in his Epistle to the Ephesians does not alter the case. The submission enjoined is clear enough, and if there is fear of unholy tyranny, it betrays a want of confidence, which is incompatible with the solemn relation. The dodge proposed will not help matters in the end, but only tend to demoralize people by giving them unscriptural notions, and to weaken a tie which in these days seems to be weak enough already.

DEATH OF MRS. JANE THOMSON.

Mrs. Jane Thomson, widow of Judge Alexander Thomson, deceased, died at the residence of her daughter, Mrs. Jas. B. Dayton, in Camden, N. J., on the 29th inst. Judge Thomson resided in Chambersburg, and was Professor of Law in Marshall College, and his estimable lady who has just passed away will be remembered affectionately by many. The burial took place in Chambersburg on the 30th ult. Mrs. Thomson leaves several children, among whom is Frank Thomson, Vice President of the Pennsylvania Railroad.

The Lebanon Independent of Nov. 1st has an editorial highly complimentary to Prof. Reily, and his efficient management of Palatinate College. The school never

stood higher in the estimation of the people among whom it is located, and it is certain to win patronage and accomplish a good work. It leaks out through the paper referred to that Dr. Reily upon assuming the duties of the Presidency received many appreciative letters from prominent citizens, whose best wishes for the institution are now likely to be realized.

At a Baptist State Missionary Society, which held its sessions in Buffalo, New York, on the 24th ult., Rev. Dr. R. S. MacArthur, of New York city, said: "I regard it as much of a duty to raise money for the cause of God as to preach the word of God. When an agent can get more money out of the people of a church than the pastor can, it is time for him to inquire if he is in the right sphere of life. When I hear of a minister that preaches fifty-nine minutes of 'Shall saints know each other in heaven?' and then turns to a waiting brother and tells him he can have four minutes to present the cause of missions, I don't know whether he will know any saints in heaven or not."

There was recently dedicated at Dwara-hat, in the Himalayas, a Christian chapel which was paid for by the native Christians, each giving a month's wages. That is an example of devotion to Christ which might be held up with profit anywhere. We doubt whether many congregations would do as much to get a good house of worship in their own midst; much less would they do it to establish a mission.

UNEMPLOYED MINISTERS.

There is one thing that many of our people cannot understand, explain it as you will, and that is, that there should be an unusual demand at the present time for more ministers, while it is known that not a few who have done good service, are without pastoral charges. This being the case they are unable to see why the Church does not employ them, instead of deploring the paucity of students and candidates for the ministry.

There is doubtless some truth in their argument, but not the whole truth by any means. As a nation, we are at peace with all other nations, and yet there is scarcely a fragment of a party that would be willing to have our military and naval schools abolished or even suspended for the time being. In a matter of temporal interest, men are sharp witted enough to see the utility of seemingly useless things, even if they are disagreeably expensive. But when the same principle is applied to matters of eternal interest to every human soul, objections are raised, triumphant questions are shrewdly asked—the sum of it all being, "why all this waste?" But it should be well considered that one law of life and government prevails in the world and in the Kingdom of God. Not the same law, be it understood, but the same law of life. But we do not intend to philosophize. It is certainly true that the spiritual harvest is very great, and the laborers few. And yet, for some reason or other, some of the professional laborers themselves are standing idle, either waiting or not wishing for employment. In the world it is the same. A common complaint among farmers is that harvest hands are scarce, the demand for laborers greater than the supply, and yet not all are in the field that ought to be there. The Church graduates perhaps a score of theological students every year, and if a small proportion of these fail to hold a position in the active ministry, shall the educational machinery of the Church be stopped until the unemployed be settled in pastoral charges? Will those who think the Church should not educate more young men for the ministry until this be done, please tell us why it is that every year almost every seminary graduate either knows where he is going to labor in the ministry, or does not know because he is in doubt as to which of his several calls he ought to accept? Such facts prove that the last urgent appeals for more ministers are reasonable. Account for it as we may, it is a fact that whether the demand for ministers is great or small there have always been more or less without charges, some at least earnestly desiring to re-enter the ranks of the active ministry.

But why are such not employed, is a fair question. Have they all proved to be failures and are therefore not sought after? This may be true of some, but scarcely of all. And just here we think there is something lacking in the machinery of our Church government, or else in making full use of what we have. There is no good reason why a worthy minister should go begging for a charge unless there is no room for him. If after next graduation day a dozen or more licentiates go right into the vineyard, why may not a less number of experienced ministers, at present unemployed, do the same? A minister cannot elect or appoint himself pastor of a charge, not even after doing all in his power to secure one. We suggest that every classis having unemployed ministers, see to this matter, and thus respond in one form at least, to the call of the Church to fill up and increase the ranks of the ministry. K.

Communications.

MEMORIES OF NORTH CAROLINA.

The Synod of the Potomac has often met in larger places and in finer churches than it did this year; certainly it has nowhere met with a more cordial reception than that which recently welcomed it to Newton, N. C. One of the chief features of this Synodical meeting, in the memories of those who were present at it, will always be the Christian hospitality and the real brotherly kindness of their North Carolina brethren. They received us with open arms; the meeting was like the meeting of brothers who had long been separated. The congregation is a small one, and the Synod was much larger than had originally been anticipated; yet of room and of hospitable entertainment, there seemed to be no lack, but rather a surplus. The writer remembers that, when the question was under discussion, whether the next meeting of Synod should be as a convention or as a delegated body, and when something had been said as to the matter of entertainment, Col. McCorkle, a member of the congregation, expressed surprise that any question should in any case arise on this point. Whereupon, the President, Dr. Welker, reminded that a meeting of the Synod, in the form of a convention, might possibly be a very large one. "Col. McCorkle," asked he, "would Newton have been able to entertain this Synod, if two hundred members had turned out?" "Well," replied the gallant Colonel, "she would have tried mighty hard!" which, no doubt, expresses the exact truth, and which we may well believe in view of the fact that Colonel McCorkle and his noble wife were themselves entertaining eight members of the Synod in their hospitable home.

There is something pathetic in the thought of these isolated Reformed Churches in North Carolina; far away, yet faithfully maintaining, amid manifold difficulties and struggles, their attachment to the faith of their fathers. One could not help thinking much of these congregations, and the tribulations through which they have come; and of those other congregations, of which Dr. Welker wrote some time since in the MESSENGER, the congregations in South Carolina, Tennessee and Kentucky, whose cries for help came up to the Synod for so many years, but years ago ceased and were heard no more. It was a time to think of those who in former days labored in this field; of Revs. Riley, Fritchey, Bennett; particularly of that minister who was at one time the only minister of the Reformed Church in North and South Carolina, who is spoken of in our church paper of that day as being "but little more than a nominal minister," yet who, according to Dr. Welker, saved to the Reformed Church the congregations in Cabarrus and Rowan counties, North Carolina, being pastor for upwards of thirty years, baptizing 1919 children, and confirming 627 members. It was the Rev. Mr. Boger; let his name be mentioned with reverence, gratitude and affection. Verily, a few more such "nominal ministers" might have held for the Reformed church its entire southern field.

There was, as I have said, something pathetic in the thought of these things. Perhaps the writer was not alone in feeling that, whether from this or from whatever other cause, there was at times in the services of the Synod a peculiar tenderness and pathos which one does not always find in Synodical services. There are some high moments for the soul; when it is "at heaven's gate;" when God is felt to be near; when tenderness is in the heart, and tears, perhaps, are not far off. They are rare; and no one can tell when or where they will occur. For the passing vision of some such moment as this, there may be others, besides the writer, who remember gratefully, the services, away down in North Carolina, in a small frame church, with the forest trees whispering around it.

The Synod of the Potomac has a passion for meeting as a convention. The usual vote to do so was passed again this year by an overwhelming majority. There are a few, of whom the writer happens to be one, who have annually voted in the negative on this question, and who believe that there are strong reasons against continuing this practice any longer. They, however, found no acceptance for their views. The good side of this is, that there are so many ministers and elders who are willing to attend Synod every year, and that there are still congregations left (like Hanover, where the Synod meets next year) which expressly prefer to receive the Synod in the larger form of a convention, rather than in the smaller form of a delegated body.

The Synod gratefully recognized the prosperity of the past year's missionary work, as apparent from the report of the Board of Missions; cheerfully assumed and apportioned among the several Classes its portion of the amount needed for the coming year; and then, in addition to this, assumed and apportioned \$1,500 more for special work in North Carolina and Virginia. Five hundred dollars of the amount is to go towards the erection of a chapel for the congregation in Concord, N. C., and \$1,000 towards the establishment of a mission at the important point of Roanoke, Va. Let these pledges be remembered; a Synod's word is a sacred thing. The Synod called the attention of the Board of Missions to the special and urgent need of missionary activity in Virginia and North Carolina. There is need, for this work, both of means and of men; at present, it would appear, particularly of men. The Synod deplored the threatened scarcity of ministers; took action pledging its ministers and elders to look out and endeavor to secure for the office and work of the ministry young men of suitable character and capabilities, and requesting every one of its ministers to preach a sermon on this subject in the month of November.

One of the best features in the situation of the Reformed Church in North Carolina is the existence at Newton of the institution of learning known by its charter as Catawba College, but at present successfully conducted as a High and Normal School, under the principalship of Revs. Clapp and Foil. The Synod received this institution under its care, made provision for an annual report from its Board of Trustees, and commended it, for the endowment which it ought to possess, to the liberality of men of means in the Reformed Church. The members of Synod in a body paid a pleasant visit to this institution. Those who were present will not forget the gathering in the large Commencement Hall; the address of welcome by Colonel McCorkle, president of the

Board of Trustees, the reply to it by the Rev. C. J. Musser, chairman of the Committee on Education, or the addresses of Revs. C. Clever and J. H. Derr. Still less will they forget the excellent music, vocal and instrumental, with which they were entertained by Miss Sorber, one of the lady instructors.

It is not the purpose of this communication to report the various items of business transacted by the Synod; that will, no doubt, be satisfactorily done in another way. The Synod got on so well with its business (possibly because a majority of its members were more than a day late in getting there) that it came quickly, almost abruptly, to an adjournment, on Monday night. At midnight, most of the members of Synod took the cars for their long journey homeward; turning their backs regretfully upon the spot in which they had spent so many happy hours; carrying away with them, and let us trust leaving behind them also, only the pleasant recollections. They left behind them also, for the purpose of visiting and ministering among the various congregations, such able representatives as Revs. Hoffmeier, Skyles, Cort, Miller, Spangler, Whitmore, and perhaps others; of whose post-synodical observations and experiences it would be gratifying to many to receive some report through the columns of the MESSENGER. J. S. K.

AN ENGLISH REFORMED CHURCH IN CHICAGO!

Our church has now an opportunity to organize an English congregation in Chicago; and that, too, without an appropriation by the "Board." Shall it not be done? To neglect it would certainly be throwing away a golden opportunity. Four excellent, live members, in behalf of, perhaps, twenty or more others in that city, have addressed a circular to all pastors and charges in English Synods. This circular contains an agreement on the part of Dr. S. Mease, to begin an English mission as soon as an increased circulation of his publication ("The Chrysostomian") will free him from the necessity of engaging in other pursuits. The proposition then is, "That each pastor and charge in our English Synods agree to secure subscribers to the Chrysostomian equal in number to the congregations in the charge, and one more—or one and a half subscriber to every 100 communicant members. Their address and monies (\$1.50 for each) to be forwarded when informed of a sufficient number so pledged."

Is this not a little thing, and an easy thing for any pastor or member to do? and especially to obtain so important an end! Any one subscribing for this publication will be amply paid for the investment. It is of a higher class, no way in competition with our church papers; specially given to develop teaching and working activities in all congregations.

It is of real service to every pastor: full of instruction, helps and suggestions to members, and valuable in every Christian family. In short it is a publication creditable to the church. Its success should be promptly secured by the church upon its own merits, even to a larger circulation than the proposition asks.

And now then, since so small a number of subscribers from each charge will, at the same time, secure an English Reformed Church in Chicago, will not every pastor, or some one for him, at once agree to solicit them? Is there a congregation where there is not one or two, even five or more who are able and would gladly subscribe to secure such result? If the pastor, or some one will not see to the proposition, we believe there are members in every congregation who will at once subscribe, direct and of their own accord; in order to have our church established in that city, so important for our Reformed Zion.

But no doubt the question has already arisen—If established, will the mission be a success? We have no reason to question it. The men whose names appear on the circular, and others of like character, are a good guarantee. Twenty, perhaps a much larger number when an effort is made, will be found ready to enter into an organization.

There are hundreds of our people in that city, some in other churches and some not; many of whom may be found and gathered in by time and effort. The longer it is delayed the more difficult it will be. Now that it can be easily done the church should not hesitate to make use of the opportunity presented. Let every pastor and charge at once respond to the proposition made. If they will not, let individuals (a few) in every congregation, whose hearts beat for the work of the church become, at once, subscribers to the publication named. The time is short, and circumstances urge the parties concerned in Chicago to decide what they can do. There is no reason why they should be delayed or held in suspense.

We cannot think that anyone will neglect, willingly, to comply with the very reasonable request made of them. Correspondence and answers referring to this matter, are to be addressed to S. Albert, 213 State street, Chicago. For the sake of the good Master's work, let us be up and doing. ECONOMY—CHARITY.

SYNOD OF POTOMAC.

Members in Attendance.

Zion's Classis.—Revs. J. O. Miller, D. D., R. Smith, A. Wanner, D. D., A. Spangler, R. Rauscher, I. S. Weisz, D. D., F. J. Sauerber, A. F. Dreisbach, and Elders C. A. Shultz, E. Krone, C. Yost, and G. Butcher.

Maryland Classis.—Revs. J. W. Santee, D. D., E. R. Eschbach, D. D., W. Goodrich, S. S. Miller, J. S. Kieffer, M. L. Shuford, P. A. Long, J. T. Rossiter, N. H. Skyles, H. Wisler, T. F. Hoffmeier, A. C. Geary, C. Clever, S. M. Hench, A. S. Weber, and Elders J. Cronise, S. Seibert, G. S. Griffith, Dr. G. W. Orum, D. S. Firor, J. H. Remsburg, C. M. Keedy, J. H. Hinea, and P. B. Mikesell.

Mercersburg Classis.—Revs. William M. Deatrick, I. M. Mutter, W. C. Cremer, F. F. Bahner, W. H. Herbert, C. Cori, J. B. Shontz, and Elders J. Heyser, J. Whitmore, W. Bossart, and S. Hoelich.

Virginia Classis.—Revs. J. A. Hoffheins, B. R. Carnahan, S. L. Whitmore, and Elders H. J. Seibert, Dr. T. N. Sellers, J. M. Nicely, and Col. L. Rinker.

North Carolina Classis.—Revs. G. W. Weiker, D. D., J. Ingold, J. C. Clapp, D. D., J. A. Foil, G. D. Gurley, P. Barringer, A. S. Vaughan, A. P. Horn, and Elders Dr. G. K. Faust, W. P. Reinhardt, Col. M. L. McCorkle, H. C. Peeler, D. Finger, Z. B. Whitener, J. R. Fisher, J. Huleman, J. F. Murrill, and Major S. M. Finger.

Gettysburg Classis.—Revs. D. U. Wolff, H. Hilbish, D. N. Dittmar, J. C. Bowman, J. H. Derr, and Elders J. D. Waltham, G. W. Hartman, H. Wirt, and J. Goehauser.

Carlisle Classis.—Revs. W. R. H. Deatrich, F. S. Lindaman, U. H. Heilman, H. T. Spangler, and Elders J. W. Smith and J. Wetzel.

Juniata Classis.—Revs. W. I. Sewart, H. S. Garner, C. J. Musser, and Elder J. D. Eckhard.

Abstract of Proceedings.

As already announced in the MESSENGER, the opening sermon was preached by the retiring president, Rev. N. H. Skyles, on Wednesday evening, October 17th, the time appointed for the annual meeting to begin. Owing to the absence

of a quorum, an adjournment was had to Thursday morning at 9 o'clock. At the hour designated, the Synod convened, and was fully organized, a train of cars from the north, with a quorum of Synod on it, having arrived in the meantime. The officers elected are, Rev. Dr. Welker, president; Rev. M. L. Shuford, vice-president; Rev. W. C. Cremer, corresponding secretary; Elder Louis Markell, treasurer; and Rev. T. F. Hoffmeier, reading clerk. The Stated Clerk was present to attend to his duties, notwithstanding it was announced in different papers, that he could not attend the Synod, owing to illness in his family.

The hours fixed for the sessions were from 9 o'clock in the morning to 10.30 o'clock, to be followed by religious services, and from 2 to 4.30 o'clock in the afternoon.

The cordial greetings of Rev. Father Fritchey, of Lancaster, Pa., who commenced his ministerial labors in that section of the church, were presented to the Synod, at his request, by the Rev. Dr. Eschbach. A letter from the President of the Synod of the Reformed Church in the United States, lately in session in Reading, Pa., conveying the hearty greetings of the mother Synod to the daughter Synod was also received, and the Synodical greetings accepted thankfully.

Revs. T. F. Hoffmeier, G. D. Gurley, and D. U. Wolf were appointed a committee to report the proceedings of Synod for the press.

Religious services followed at the hour appointed for them, the sermon being preached by the Rev. J. T. Rossiter.

Thursday Afternoon.

The annual report of the Treasurer of Synod was presented to the Synod and read. Receipts during the year, \$2,084.82; expenditures, \$1,632.73; balance in treasury, \$452.09.

The report of the Committee on Minutes of Synod was rendered, and disposed of, and needs no further notice here.

The Committee on Overtures reported a communication from the Philadelphia Classis, with reference to the proper observance of the 400th anniversary of the birth of Ulrich Zwingli. The paper was referred to a special committee, of which Rev. Dr. Miller was chairman. The committee subsequently reported the following action, which was adopted:

That we as a Synod deeply feel the importance of having our people often reminded of the great work which God accomplished in the Reformation of the 16th century. And, further, we deem it desirable, that our children should be instructed concerning the men and means God raised up to reform His Church, and that it is becoming that we should bestow honor upon those who founded our branch of the Protestant Church. Therefore,

Resolved, In order to accomplish these ends, that, on the first Sunday of January, 1884, or as soon afterwards as possible, in connection with the 400th anniversary of the birth of Ulrich Zwingli, the author of the Swiss Reformation, our pastors be requested to preach a sermon on the general subject of the Reformation of the sixteenth century, and of all those men whom God raised up for this work.

On Thursday evening, the pulpit was occupied by the Rev. F. J. Sauerber.

Friday Morning.

This morning, about forty more members from the North arrived, who had, unfortunately, been delayed by the withdrawal of the boat for repairs on which they were to have left Baltimore. The whole number of members from the North in attendance was seventy. These, with eighteen from the North Carolina Classis, outnumbered the Synod of Altoona of last year. There were also ten or a dozen ladies and visiting members from the North at Newton.

The report of the Publication Board was read and referred to the Standing Committee on Publication. This committee reported subsequently, commending the periodicals of our Publication Board anew to the patronage and support of the membership of the Church, and requesting the pastors and consistories of the Synod to co-operate as far as possible with the agent or agents of the Board in the work of collecting funds for the liquidation of the indebtedness of the Board. The following resolution was moved and adopted as an amendment of the report, to wit:

Resolved, That in the unsettled state of the Hymn Book question, the Synod of the Potomac does not feel itself in a position to advise the Board of Publication as to the publication of a Hymnal or Tune Book.

At the time appointed for religious services, a prayer-meeting was held, conducted by the Vice-President of Synod.

Friday Afternoon.

This afternoon the Board of Regents of Mercersburg College laid their annual report before the Synod, which was read and then referred to the Standing Committee on Education. The Board reports the College in operation during the past year with about sixty students, doing good and efficient work for the Church. A small reduction in the indebtedness of the Institution was reported. It was also stated that the various buildings needed more or less repairs at the present time.

The Committee on Education presented the following resolutions, which were adopted:

Resolved, That we are gratified to learn, through the report of the Board of Regents, of the continued success of the college.

Resolved, That we hereby commend the college to the patronage of our pastors and people, to the end, that their sons and daughters, instead of being sent elsewhere, may find their way into this school, which is directly under the care of our own Church.

On Friday evening an interesting Sunday-school meeting took place, at which addresses were delivered agreeably with the announcement made in the MESSENGER before the Synod convened.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Millinburg, Pa.—A very interesting communion service was held Oct. 28th. At preparatory service a class of seventeen catechumens, all young people of about the same age, was confirmed. Four persons were received by certificate, and one on profession of faith.

New Goshenhoppen.—Preparatory and Communion services were held in this church, on the 27th and 28th days of October. As no catechization preceded the communion, the accessions were only such as were admitted by certificates and renewals of profession, numbering 505. Among these was a member of the Catholic Church. The offerings counted \$92. Four others were added to the congregation. It is to be remarked especially, that the venerable and proper custom of attending preparatory services, is strictly observed by this people. Perhaps not a score of the entire number of communicants neglected to attend to a spiritual ablation in this way.

Tobickon Charge.—Holy Communion was celebrated in Tobickon Church, Rev. J. Kehm pastor, on the 21st ult. Revs. J. B. and I. S.

Stahr, assisted the pastor. The former preached the sermon on the occasion.

Indian Creek.—The Holy Communion was celebrated in Indian Creek church, Rev. J. Kehm, pastor, on the 28th ult. Rev. I. S. Stahr assisted the pastor. This was the largest and most interesting communion since the present pastorate of thirteen years duration.

Muddy Creek, Pa.—The communion of the Muddy Creek Reformed Church, Rev. S. Schweizer pastor, was held Oct. 28th. Seventy-one (71) persons were added to the church on Saturday previous, by the holy rite of confirmation. The number of communicants was 363 including six persons that could not be present on account of sickness. The church was crowded to overflowing. Many could not even find standing room. In all there were added 119 new members to the whole charge this Fall. This is certainly a good report from this charge, and from this particular congregation. The pastor has every reason to be encouraged and can rejoice in seeing his labors bearing such abundant fruit.

Ringtown.—The Emanuel's Union Reformed and Lutheran Church, Rev. W. B. Sandoe pastor of Reformed congregation, will be solemnly dedicated to the service of Almighty God, on Sunday, the 18th of November, 1883. The church is mounted with steeple and bell, finely finished inside, painted and carpeted, lighted with two chandeliers and fine lamps.

Ridgeley, Md.—On the 28th of October, by a committee of the Philadelphia Classis, viz: Revs. Geo. H. Johnston, J. S. Hartzel, and J. I. Good, the licentiate Charles W. Levan of the last class of the Seminary at Lancaster, Pa., was ordained and installed missionary of Ridgeley, Caroline county, Maryland. The ordination took place in the morning, in the pleasant chapel belonging to the mission, whose pulpit and altar were decorated with flowers. The congregation was large. Mr. Johnston preached the sermon and Mr. Hartzel made an address, after which the candidate responded, in earnest tones to the solemn questions propounded to him in the ordination service, and then he was set apart to the work of the ministry by the laying on of hands and prayers. The installation service took place in the evening, when Mr. Good preached the sermon.

The young brother enters upon the work here with good prospects before him. At Ridgeley there are about forty-five communicants. He has already from 15 to 18 catechumens on his list. There are several other points where services are expected to be held. In view of the immigration which is going on from Pennsylvania to the eastern shore of Maryland, this mission will doubtless, ere long, be able to take care of itself, and help others also. The community in general is well disposed towards this enterprise, and its pastor, Rev. J. Hannabery, of blessed memory, did a noble self-sacrificing work there, and his memory is cherished by this whole section of country.

Wentz, Pa.—Rev. S. M. K. Huber, pastor of the Wentz charge in Montgomery county, Pa., on Saturday, October 27th, confirmed some twenty persons in Christ Church of said charge, and celebrated the holy communion on the following day. Rev. Huber has lately been disabled by a throat disease, and is not yet fully restored.

Kimberton, Pa.—The work in the Vincent charge, Rev. S. P. Mauger pastor, is progressing, and the pastor feels encouraged. The Fall communions were well attended. The harvest services were also full of interest, and the spirit of thanksgiving was kindled anew in the hearts of the people.

Pottstown, Pa.—For some time there appears to have been dissatisfaction in the Zion's Reformed Church, Pottstown, Pa., Rev. C. H. Herbst pastor. Those friendly to the pastor, have succeeded in gaining the control of affairs in the congregation, the opponents allege, by disfranchising a majority of the members by adopting a new constitution. Several special meetings of the Goshenhoppen Classis have been called in relation to the difficulties and in order to preserve harmony in the church, the Classis has asked the pastor to consider the propriety of resigning, but took no definite action in the matter.

Some months ago the pastor and his friends began the erection of a Sunday-school chapel on ground belonging to the congregation. The original charter provides that no improvement shall be made in the church property without the approval of two-thirds of the members. It is claimed that this majority did not vote in favor of building the chapel.

The whole matter was brought to issue on the 16th by the opposition applying to the court of Montgomery Co., Pa., for an injunction restraining the parties from going on in the erection of the chapel. The injunction was granted and steps were taken to have the same dissolved. The argument took place on the 24th by counsel before Judge Boyer, who on the 29th inst., dissolved the injunction.

Selinsgrove, Pa.—Rev. W. A. Haas pastor, at Selinsgrove, recently made a visit to Southern Pennsylvania and Virginia. On his return he had a pleasant surprise—in that he discovered that his buggy which he left in his carriage house had been removed and in its stead was a nicely painted vehicle. It appears that Mr. John Laudenslager in Rev. H.'s absence, took the buggy to his shop and gave it a complete renovation. The kindly act is certainly worthy of mention, and is to be regarded by the Reverend gentleman as a mark of esteem by one of his fellow citizens, when it is remembered that Mr. L. is not a member of his church.

Synod of the Potomac.

Newton, N. C.—The licentiate A. P. Horn, was ordained to the holy ministry during the late meeting of Potomac Synod at Newton, N. C. He has become pastor of Grace charge. His post office address will be found in the Clerical Register.

Carlisle, Pa.—Harvest Thanksgiving services at Carlisle, Pa., were observed on the 1st Sunday in October. Notwithstanding the unfavorable weather, the audience was large and the collection for Christian benevolence amounted to \$65.00. The church was beautifully decorated with flowers and the various fruits of the season.

Martinsburg, Blair Co., Pa.—The St. John's Reformed congregation of Martinsburg, of which the Rev. J. David Miller is pastor, celebrated on Oct. 7th, the holy communion. It was indeed a precious season of refreshment to the people of St. John's. Services preparatory were commenced on Wednesday evening previous, and continued every evening during the week. Preparatory service, proper, was held on Saturday afternoon when the house was well filled. On Sunday morning, the congregation, showing its deep interest in the solemn services, thronged to the house of the Lord, and with heart and voice joined in the solemn services. The number of communicants was the largest in the history of the present pastorate, and the interest and solemnity far exceeded that of former occasions. Seven persons were added to the congregation by certificate, and one by confirmation—eight in all—this number making the round one hundred added to this congregation during the present pastorate of five and one half years duration. The altar and pulpit was tastefully decorated with plants and flowers, making the whole occasion one of joy

and profit. Rev. Wm. M. Andrews of Claysburg, occupied the pulpit on Friday evening, preaching an acceptable sermon, for which all were grateful.

Clover Creek, Pa.—In June last the Classis of Juniata, at an adjourned meeting reconstructed the Martinsburg charge, by detaching Saxton congregation from it and adding to it Salem's congregation, Clover Creek. Rev. J. David Miller pastor, upon entering upon his labors in this congregation August 5th, preached a very interesting introductory sermon. On the 14th ult. communion services were also held there. The occasion was a solemn and edifying one. A large congregation was present. In the evening of the same day the bi-monthly meeting of the Sunday-school and missionary association was held. Addresses were delivered by the pastor and members of the congregation. Much interest was manifested in the good work and encouraging results are to be expected. A class of twenty-five catechumens has been formed. The outlook of the present pastorate's usefulness is very encouraging.

Gettysburg, Pa.—At a special meeting of Gettysburg Classis held in Hanover, York Co., Pa., Oct. 30th, the pastoral relation between Rev. S. F. Laury and the Emanuel's charge was dissolved, and said brother was dismissed to the Classis of Philadelphia. Gettysburg Classis is at present engaged in the work of reconstruction, and hopes soon to form two additional charges in its territory. This work is rendered necessary by the organization of new congregations.

New Oxford, Pa.—The Reformed Church at New Oxford, Adams Co., Pa., Rev. D. U. Wolf pastor is being repaired and painted. It promises to be greatly improved in appearance.

Buffalo Valley, Perry Co., Pa.—Rev. S. M. Hench, pastor of Glade charge, Frederick, Co., Md., is at present visiting his old home and friends in Buffalo Valley.

Pittsburgh Synod.

Glade, Pa.—Rev. W. D. Deatrick has resigned the New Centreville charge, subject to the decision of Classis. He has received a call to assume the management of Clarion Collegiate Institute, Rimersburg, Clarion Co., Pa. He is dismissed by Classis he expects to enter upon his new duties by the 1st of January.

Manor Station.—At a communion at Manor Church, Oct. 28th, eighteen persons were confirmed and one received by certificate. Other additions during the year to the charge are 16 by renewal or certificate. Total 35. Rev. D. B. Lady is pastor of the charge.

East End, Pittsburgh, Pa.—The congregation at East End, Pittsburgh, recently presented the retiring pastor, Rev. J. W. Knappenberg, with a fine Elgin stem-winding watch as a token of their regard. Mrs. Knappenberg also received a purse of \$25 from the ladies of the congregation. Mr. Knappenberg and his wife got to their new field of labor at Meersburg with the best wishes and warmest love of their late parishioners.

Synod of Ohio.

Carrothers, O.—The corner-stone for the new Reformed Church at Carrothers, was laid on Saturday, Oct. 20th, 3.45 P. M. The sermon was preached by Rev. H. W. Hibbsman, D. D., Tiffin, O. Text, 1 Cor. iii. 11. The pastor, Rev. S. Shaw, gave Dr. H. also the honor of performing the ceremonies of laying the corner stone. The church will be a frame structure 34x46 feet, and will be rapidly pushed forward.

Akron, O.—The members and friends of Grace Church gave their pastor, Rev. E. P. Herbruck and wife, an unexpected call on their return from a bridal tour. The evening was spent very pleasantly in listening to readings and music and social converse. The callers brought with them a number of elegant presents for the bridal pair, among which was a handsome bedroom set and a Domestic sewing machine.

Marion, O.—A new Reformed Church, 33x50, well finished, with a spire 90 feet high, and a bell, was lately dedicated on the 7th ult., at Marion, O. Rev. J. Klingler preached a German, and Rev. P. Rohl an English sermon on the occasion. Rev. F. Schaad the pastor, read the liturgical service. The members are quite happy in their neat church, after having been so long only joint-owners with the Lutherans. The outlook is very encouraging.

Greencamp, O.—On the 14th ult. a new church was dedicated at Greencamp, O. It is a very neat building, 32x45 feet, finished with a steeple and bell. Rev. J. B. Ruhl preached a German, and J. Klingler an English sermon. Revs. J. Winter and F. Schaad delivered brief addresses. The collection taken up was sufficient to enable the pastor, Rev. P. Ruhl, to dedicate the house free of debt. The pastor has much to encourage him in his work. The corner-stone of these two churches in same county, Marion, were laid on the same day last spring.

Clerical Register.

The address of Rev. J. P. Moore, is No. 4 Tsukiji, Tokio, Japan.

The address of Rev. G. Dickie Gurley, is changed from Heilig's Mills to Mt. Pleasant, N. C.

The address of Rev. A. P. Horn, is Newton, N. C.

The address of Rev. P. Vitz, is Huntingdon, Ind.

The post office address of Rev. H. Hanhart, is changed from Delphos, O., to 117 Clinton street, Cincinnati, O.

General News.

Home.

Disasters on Sea and Land.

Five freight train cars were killed by a dynamite explosion at Brooks Tunnel on the Baltimore and Ohio railroad. They were walking near the place where the dynamite was stored. Several gales visited the northern lakes last week and much shipping was lost. The crew of one vessel were rescued in baskets. A large part of the village of Willoughby, O., was burned on the 2nd inst. A great fire occurred in Savannah, Georgia. Several lives were lost and \$1,000,000 worth of property destroyed. Many people were rendered homeless, and the Secretary of War has authorized the use of the United States military barracks for housing the refugees. There was a \$12,000 blaze on Broadway, Saratoga, N. Y., on the 31st ult. Blanchard's sardine factory at Eastport, Maine, was burned on the 31st ult.

Foreign.

The Orangemen raised a riot in Londonderry on Thursday. Despatches tell of great cruelties practiced by the French forces upon the Chinese at Hue. Men, women and children were massacred. While Prince and Princess Albert of Prussia, were returning from Frankenstein, Silesia, after attending the Reformation memorial services, they lost their way in a thick

fog. Their carriage was overturned, and the right ankle of the Princess was fractured. The cholera has again made its appearance in Mecca. The most exciting foreign event of the week was the attempt to blow up the Underground Railroad in London. There were two explosions, one at Charing Cross, the other a Praed Street station. The concussion was terrible. Concluded on Eighth Page.

LIFE OF ZWINGLI.

We have secured several copies of the Life of Ulrich Zwingli, translated by Rev. T. C. Porter, D.D., LL.D., which we will send, postpaid, on receipt of \$1.50. Those wishing to become acquainted with the Life of the Reformer will find this work of service. Address,

Ref. Church Publication Board,
907 ARCH ST., PHILADELPHIA.

THE MESSENGER FREE

From now on until the end of the year—December 31st, 1883—to all new CASH Subscribers, thereby giving them three months' subscription FREE. Let Pastors and readers of the MESSENGER exert themselves in securing new subscribers.

We still are prepared to give the Premiums as offered in our Supplement of last year. An easy and cheap way to procure Presents for the coming Gift season. Send for a copy of Supplement if you have mislaid yours!

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ALMANAC for 1884.

Our Almanacs for 1884 are now ready for distribution. We believe it is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

One copy, postpaid,	\$0.12
12 copies,	.65
50 "	2.50
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We can also fill orders for Western Almanacs—at same rates as Publishers—same as our own.

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We have received a supply of German Almanacs for 1884, which we will furnish at publishers' rates.

Single Copy,	12 cents.
Per Dozen,	95 cents.

If sent by mail, 15 cts. per dozen must be added.

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SOMETHING FOR THE

BOYS AND GIRLS.

The boys and girls of the Church can do their part in circulating the Almanac for 1884. To encourage them in this, we make the following offer of a reward for whatever they may do in this way:

To every boy or girl ordering and selling 100 copies, we will present a Holiday Book worth 50 cents.
200 copies, a Holiday Book worth 75 cents.
300 copies, " " " \$1.00.
500 copies, " " " \$1.25.

To the one selling the most almanacs within six months, beginning November 1st, 1884, we will present a Pocket Bible.

We hope a goodly number of boys and girls will be ready to engage in this work. We will keep a record of the orders, and, at the direction of those entitled to the premiums and prize, will forward the same to them. We would like to see in every congregation some one going energetically to work and securing, not only the profit derived from the sale, but the premiums offered. See rates elsewhere announced. Orders must be accompanied with the CASH. Address

Reformed Church Publication Board,
907 Arch Street, Philadelphia.

MISSIONARY SOCIETIES

AND OUR

ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries giving and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

We will be pleased to fill all orders for this purpose. Help, then, to circulate the Almanac. See rates announced elsewhere in our columns.

Address Ref. Ch. Publication Board,
907 ARCH ST., PHILA.

Business Department.

Rev. CHARLES G. FISHER,
Superintendent and Treasurer

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The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commencing.

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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

Communications for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

SUNDAY-SCHOOL PERIODICALS For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury," and "Sunshine," are equal to any others of the kind, and at price in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

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HYMNS

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SUITABLE FOR CHRISTMAS PRESENTS.

We are prepared to offer to these wishing to make useful Christmas Presents the new Hymn Book, in different styles of Binding.

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Imitation Gift,	\$1.25
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Forms and Hymns bound separately, Tinted Paper, Turkey Antique, in Morocco Cases, with Handles, something neat and convenient,	3.50

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SUPPLIES

FOR

CHRISTMAS.

As usual, we call the attention of Pastors and Superintendents to our line of supplies for the coming Christmas Season. We can fill orders for Christmas Services and Carols at the following rates:—

Christmas Services, No. 1, Whitmer, 40c. 75 doz.
" " No. 2, 3, 4, 25c. 75 doz.
" " No. 5, with music, \$5 75 doz.
" " No. 6, new, 30c. 75 doz.

Sample copies of the 6 Services, 15 cents.
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Miscellaneous.

CRUMBS.

By Anna F. Burnham.

The Father's house hath bread to spare;
At His wide table all find room;
But, whether high or humblest there,
He gives it to us crumb by crumb.

He gives us crumbs. The heavenly bread
He breaks for us as mothers do,—
The instant's hunger instant fed,
The asking and the answer too.

For us no fear of failing year,
Of season's drouth or mildewed grain;
In His good time there shall appear
The early and the latter rain.

He may not promise us, indeed,
The sight of wheat-fields harvested.
He will our years of famine feed—
But only with His "daily bread."

Give us, dear Lord, our daily bread,
And give it to us crumb by crumb,
The little child that's hourly fed
Doth never wander far from home.

—Advance.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Catasauqua, Pa.

Since we wrote out our annual report Salem's mission, at Catasauqua, has paid off all its indebtedness. So they promised us to do a short time ago, but we were waiting to see how long they would be about it. We thought it would be best to connect the mission with some of the neighboring congregations, but the brethren preferred having all the time of their pastor with the usual allowance of pastoral attention. Accordingly the mission concluded to pay off its debts as far as it could, and then try to sustain itself as fast as it can. That was right, and we congratulate Bro. Crist and his people on the spirit of enterprise which they are exhibiting. Still we think the progress towards the point of self-support would be hastened, if the pastor were allowed to branch out and take into his fold some small flock in the country. Of course the Classis will look into this matter next spring at the annual meeting.

Bunker Hill, Kansas.

We received a letter from Rev. S. Thomas, who is our missionary at the above mentioned place, and we wish here to quote from it. "When I came from Ohio, I brought with me a good strong buggy; I traveled many thousand miles with it; but now it is worn out, and I have no money to purchase another one; my harness also is worn out. Lately I lost a good horse and have no money to get another one with; what shall I do? Shall I leave these people without the comforts of life and death, or shall I continue to preach the Gospel to them?"

Dear Brother—If you would be so kind and write to some of our Ladies' Missionary Societies, and induce them to send us some money to purchase our fuel for the winter, and perhaps another horse, so that we could go and preach the gospel to the destitute, I will be greatly obliged to you. We copy from his letter because his language is as clear as any we could form.

Should this be read by any one who can help Brother Thomas, we hope they will do so. Address, Rev. Siegfried Thomas, Bunker Hill, Republic county, Kansas.

Items.

As we write the ladies on College Hill here at Lancaster are holding weekly meetings of an afternoon; it seems they are again getting up a missionary box for some missionary and his family. The ladies in other congregations are engaged in the same good work, as we have been informed. Such gifts are in most cases a clear increase to our missionary income; because, although the missionary perhaps would be just as well pleased with a gift in money as with a box, experience shows that if boxes are not sent, it is not so likely that money will take their place.

St. John's Church at Wyoming, Delaware, has extended a unanimous call to the Rev. S. F. Laury, and the Board has commissioned him as their missionary to take charge of the mission. It is earnestly hoped that he will accept of this appointment. He has been serving a large charge in York county, perhaps too large for his physical strength, and will make some sacrifice in giving up his present pleasant home and people; but he prefers missionary work and is well qualified for the post in Delaware. We believe he will be successful in this new field of labor. Once located at Wyoming both vacancies in the Peninsula will be filled, and he will be almost able to call over the State line to Brother Levan in Maryland, who is in his field at Ridgely, and getting along very well in his new sphere of labor.

Selections.

The humility that can yet talk has need of careful watching.

When God would have us die to self, He always touches the tenderest spot.

The brave man either fights, or trusts,
And wears no mail in his private chamber.

—Browning.

Praise, like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes vulgar, and will no longer raise expectation or animate enterprise.

Aeneas had no power in himself, but when bidden arise in the strength of Jesus, "he arose immediately." It is the sinner's privilege as well as duty to rise in the strength promised, and to set forth immediately in the new life.

The entries of freshmen at the various colleges of Cambridge University, England, this year exceed those of 1882 by 51, the numbers being 716 and 767 respectively. The name of Prince Edward of Wales heads the list at Trinity.

Women in the church have always been foremost in good works. There are Dorcas in all places to which the teachings of Christ have gone. Charities at home and missions abroad owe much to them. And yet it may be that they have only begun to understand their privilege and power.

The bitter tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I did not know what he was to me till he was gone." Such words are the poisoned arrows which cruel death shoots backward at us from the door of the sepulchre.

Science and Art.

Palermo has opened a competition among Italian artists for a monument to Garibaldi. It is to be an equestrian statue in bronze, representing the hero at the decisive moment of a great action. The proportions of the statue will be double those of life.

The exceedingly delicate photographs (colored) on glass, which have come lately into fashion, are produced by fixing a paper photograph upon a cushion-shaped glass with transparent cement, and when it is dry rubbing away two-thirds of the photograph with sand-paper. The thin film left is then rendered transparent by soaking in melted paraffine wax, after which transparent colors are applied, which appear softened down when looked at from the front. The background and heavier portions of the picture are then painted in body color upon the face of another cushion-shaped piece of glass, which is afterwards fixed behind the first one.

The carriages of the fast train which is to run from Paris to St. Petersburg will be supplied with adjustable wheels which will enable them to travel on various gauges. From Paris to the Russian frontier the same gauge is used, but there it changes, and at the frontier stations, Eydt Kuhn and Wirballen, the wheels will have to be readjusted. Travellers will thus be able to go the whole distance without the inconvenience of having to change carriages. The speed of the trains will be one not hitherto attempted on the Continent. It is to be fifty-six miles (without stoppage) an hour. It is announced that the trains are on "the American pattern," including kitchen, dining saloon, reading and drawing rooms, and all the other comfortable arrangements essential to modern travelling.

During the past year the construction of the Lick Observatory on Mount Hamilton, Santa Clara county, Cal., has advanced rapidly, and it is now possible to gain an idea of the magnitude of the undertaking. Of the \$700,000 bequeathed for the purpose, from \$350,000 to \$400,000 will be expended upon buildings and apparatus, and the rest will be invested for the support of the observatory. Captain Frazier, who is in charge of the work, has introduced several important devices in his plans, the most important of which concerns the revolving of the dome, for which the drawings have been made and approved by eminent architects. The observer sitting in his chair is to direct the movements of the dome (the chair revolving with it) by means of a lever connected with the pneumatic apparatus which furnishes the power.

Personal.

The Cardinal Archbishop of New York is eighty-two.

Josquin Miller is about twenty years older than his stepfather.

Ex-President Woolsey, of Yale College, has reached the age of eighty-two years.

Count von Moltke is the oldest commander-in-chief. He was born in 1800 and can make love in fourteen languages.

Millais, the great English painter, is a frank, robust, fresh-looking man, above the medium height and sturdy of build.

The late Miss Ellen O'Brien, of Boston, left bequests amounting to \$6,500 to charitable and religious organizations of that city.

Bishop Simpson is the most eloquent orator in the Methodist Episcopal Church—probably one of the best orators in the world—sometimes disappointing on account of his dryness, and at other times rising to a white heat that fuses all around it.—N. Y. Herald.

The oldest Episcopal Bishop in the United States is the Right Rev. Benjamin Bosworth Smith, Bishop of Kentucky, now residing in New York city, in his ninetieth year. He was consecrated to his bishopric fifty years ago last October in St. Paul's Chapel, New York city, along with Bishop McIlvaine.

Items of Interest.

The Chinese exclusion law has given an impulse to Japanese emigration to California.

Five millions of the \$10,000,000 deposited in the Amoskeag Savings Bank, in Manchester, N. H., belong to the mill operatives.

Knight, in his history of London, tells a story of one of the most famous inns of that city, known as the Bag-o'-Nails Inn, whose name was a puzzle to everyone until an antiquary had one of the old signs washed and cleaned, when it betrayed the fact that Bag-o'-Nails was simply a corruption of Bacchanals.

The story told by the Cologne Gazette as to how it came to pass that King Alfonso became honorary Colonel of the Uhlans stationed at Strasburg, if not true is at least well invented. There were two regiments of Uhlans available, it seems, and the uniforms of both were submitted to the King, who preferred the one with yellow cuffs to that with white cuffs, and the one he preferred happened to be quartered at Strasburg.

The Albuquerque Indian school established by the United States Government is in a flourishing condition, but is much crowded, and needs more accommodations. When the proposed new buildings are completed, there will probably be 300 pupils enrolled in the school. These pupils come mainly from the Pueblos of New Mexico, a semi-civilized race. There are in this tribe about 2,500 children of school age, who live with in easy access of Albuquerque. There is great desire among these Indians to have their children educated.

A large item in the expense of maintaining a sleeping car is the washing bill. The Pullman Company's entire outfit includes 50,000 sheets, 46,000 pillow slips, 13,000 blankets, 16,000 hand towels, and 6,000 roller towels. A car is entirely emptied and cleaned as soon as it reaches its destination, and the linen is sent straight to the laundry. The Wagner Company's total equipment is 4,000 woollen blankets, 13,851 linen sheets, 12,202 pillow slips, 5,740 hand towels, and 2,347 roller towels. The expense of keeping the Wagner Company's bedding clean is \$30,000 a year; the Pullman Company's is larger.

The number of foreigners now living in France is 1,001,090, or 2.68 per cent. of the population.

For the past thirty years this percentage has been increasing. In 1851 it was only 1.06; in 1861 it was 1.34, and in 1872 it was 2.03, from which point there has since been the increase to 2.68. Of all the foreigners it is found that Italians and Belgians are the most numerous, the former amounting to nearly 250,000 and the latter to over 432,000. Next in order come the Germans, and then the Spaniards, Swiss, and English, the last numbering 37,000. During the past five years the Italians alone have increased 75,000.

There are two families living near Gainesville, Ga., the members of which are so much alike that many amusing mistakes take place. The heads of the respective households are John and Lane Pasco. They are twins, and look and dress exactly alike. Two or three years ago they married twin sisters, who look and dress exactly alike. The boys built two cottages that look exactly alike, and each lady has a child about the same age who look very nearly exactly alike. All are in excellent health, and recently the whole party drove to town behind a span of beautiful mules that were nearly exact matches. The boys are partners in the mercantile business, and are prosperous gentlemen.

The number of wealthy members of Congress increases. Colonel Lyman, of Massachusetts, is one of the new members who will entertain elaborately next winter. He inherited great wealth. Washburn, of Minnesota, has rented Don Cameron's house, and will give lavish receptions. Of the new Senators nearly all are rich. Bowen, of Colorado, is a mining lord. Sabin, of Minnesota, went from Connecticut twenty years ago, and is now very rich. Dolph, of Oregon, is a thrifty corporation attorney. Colquitt is one of the best-to-do men in Georgia, and Gibson, of Louisiana, inherited wealth. There are not many poor men left in the Senate. Count out Blair, Frye, Kenna, Jones, of Florida, and Riddleberger, and the rest are accounted rich.

Farm and Garden.

PREVENTIVE FOR DISEASE IN CATTLE.—Charcoal is highly recommended as a preventive of disease in sheep, and in an English pamphlet the following recipe for its use appears: The charcoal should be given mixed with the food, except in urgent cases, when it may be mixed in water or thin gruel, and given as a drench. The dose is one pint to every twenty-five sheep or lambs. One-quarter pint per head for full grown cattle or horses; half the quantity for young cattle, and two teaspoonfuls to one dessert-spoonful for young calves daily when suffering from disease or an ill condition. To keep in good health and fortify against disease the dose should be given two or three times per week, according to the class of food they are having and the state of the atmosphere.

THEORY OF CROP ROTATION.—It is now generally admitted that rotation of crops is rendered necessary, not as formerly supposed because the soil becomes exhausted of some necessary element, or becomes unwholesome for that particular plant, owing to poisonous excreta left by the roots, but because insects and diseases accompany the plant which are special to it, the eggs or spores of which are left in the soil to attack the same crop in the next following year with hundredfold increase of numbers and power. Prof. Bessey of the Iowa Agricultural College shows how this is the case with smut, which grows up through all the interior of a wheat-plant, and finally develops its spores within the bran casing of the grain, filling it not with flour, but with innumerable black, stinking seeds of the parasite, which when set free float out and stick fast to sound grains of wheat, and also to particles of the soil, where they lie ready to enter into the circulation of the next year's growth of wheat-plants, unless killed by steeping the polluted seed in blue vitriol solution and drying off with lime. As to the polluted soil, it is putrid from the contamination only by using it for some other crop on which the smut-plant cannot take hold.

HOT WATER TREATMENT FOR PLANTS.—A correspondent calls our attention to the following from The Garden, and inquires whether there is anything in it: "The Florist asks has any one tried hot water as a restorative for sickly plants, and then proceeds to say that M. Willermoz some time since related that plants in pots may be restored to health by means of hot water. Ill-health, he maintains, ensues from acid substances in the soil, which being absorbed by the roots, act as poison. The small roots wither and cease to act, and the upper and younger shoots consequently turn yellow and become spotted, indicative of their morbid state. In such cases the usual remedy is to transplant into fresh soil, in clean pots, with good drainage, and this often with the best results. But his experience of several years has proved the unfailing efficacy of the simpler treatment, which consists in watering abundantly with hot water at a temperature of about 145° Fahrenheit, having previously stirred the soil of the pots so far as may be done without injury to the roots. Water is then given until the water at first came out clear, afterward it was sensibly tinged with brown, and gave an appreciable acid reaction. After this thorough washing, the pots were kept warm, and the plants very soon made new roots, immediately followed by vigorous growth."

To our mind there is a great deal in it. We know to a certainty that sickly peach-trees are often restored to vigorous health by the old-fashioned German farmers of Pennsylvania, by pouring boiling water on the ground about the peach-trees. It cools, of course, somewhat, before reaching many of the roots. Here, however, it is believed to be beneficial by destroying parasitic insects and parasitic fungi, rather than chemically, as suggested by the extract. But let the reasoning be what it may, we are willing to endorse it as good practice.—Gardener's Monthly.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 967 Arch Street.

BY-WAYS OF LITERATURE. By David H. Wheeler, LL.D. (late Editor of the New York Methodist), President of Allegheny College.

A series of essays on things old and new, in the customs, education, character, literature and language of the English-speaking people of the last fourteen centuries. In tracing these changes, Dr. Wheeler has brought out in a pleasant, animated manner—not in the didactic style of a text-book—many amusing and trite incidents which cannot fail to enlist hearty interest. He gives us what general history leaves unnoticed—a clear portrait of the thought of old-time English people. Their ways of thinking are brought in contrast with "modern" ideas, and the dissimilarity is at once striking, curious and complete. This is a most interesting and instructive book. Published in Funk & Wagnall's Standard Library, No. 100. Price, 25 cents.

STALL'S LUTHERAN YEAR BOOK FOR 1884, published by the Author, and for sale by all Lutheran book stores in the United States and Canada. 96 pages. Price, 25 cents.

Stall's Lutheran Year-Book for 1884 represents

all branches of the Lutheran Church, both in the United States and the World, and is the fullest exhibit of Lutheran statistics ever published in this country. Its varied tables present the home and foreign missionary work from the beginning; benevolent contributions to its various boards, societies, institutions; the names and addresses of all the Lutheran ministers in the United States and Canada, &c. It is also replete with valuable statistics of other denominations, Sunday-schools, religions of the world, growth of Christianity by centuries and decades, relative growth of Roman Catholic, Greek and Protestant populations, receipts of all the foreign missionary societies of the United States, growth of the Protestant foreign missions of Europe and America, besides many other valuable and suggestive tables, 96 pages. Price, 25 cents. For sale by all book dealers.

LITTELL'S LIVING AGE. The numbers of the Living Age for the weeks ending Oct. 27th and Nov. 3d, respectively, contain The Religion of the Paris Ouvrier, British Quarterly Review; The Rise and Fall of Amsterdam, Contemporary; Some Things of Old Spain, All The Year Round; Lord Beaconsfield's Character, Temple Bar; Contemporary Life and Thought in France, Contemporary; The Expediency of Killing Eminent Men, Saturday Review; The Cause of the Weakness of French Negotiations, Economist; Extinct Miseries of Human Life, Saturday Review; Some Recent Biographies, Fortnightly; Earth Movements in Java, Contemporary; Some Reminiscences of Jane Welsh Carlyle, Temple Bar; A Chinese Martyr of Our Own Times, Month; Inez de Castro, Belgravia; Le Mascaret, Saturday Review; The Distance of the Sun, Times; Cherry Roper's Penance, Argosy; the continuation of "The Wizard's Son," the conclusion of "Poor Little Life" and "Along the Silver Stream," and the usual amount of select poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

OUR LITTLE ONES AND THE NURSERY. The November number of this monthly for the little ones is before us. It is equal, if not superior, to any of its predecessors. It is full of interesting stories, which are beautifully illustrated.

Published by Russell Publishing Company, Boston. \$1.50 per year.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents: A Clinical Lecture; Original Communications; Editorial; College Gossip. Terms: Yearly subscription, \$1.00. 1031 Walnut street, Philadelphia.

Married.

In Carlisle, October 25, 1883, at the residence of the bride's parents, by Rev. A. H. Kremer, D. D., Mr. Chauncey D. Geiser, of Waynesboro, Pa., to Miss Alba E. Crouse, of Carlisle.

On the 4th of October, by Rev. Ellis N. Kremer, Mr. Joseph F. Diehl to Miss Alice Whetstone, both of Friend's Cove, Bedford county, Pa.

On the 24th of October, by the same, Mr. Frank Hershberger, of Everett, Pa., to Miss Mary A. Diehl, of Cessna, Bedford county, Pa.

In Spinnerstown, on the 25th of October, by Rev. C. Z. Weiser, Mr. Horace M. Roeder to Miss Sarah E. Niedig.

At the bride's home, on October 23d, 1883, by Rev. R. C. Bowling, Mr. Louis Wolf, of Akron, Ohio, to Miss Mary F. Hale, of near Salem, Clarion county, Pa.

Obituaries.

DIED.—In Salem, Clarion county, Pa., on October 21st, 1883, Miss Mary Laughner, in the 18th year of her age.

DIED.—In Bedford, Pa., on the 26th of October, Edna, infant of John and Flora V. Corle, aged 3 weeks and 4 days.

DIED.—Of meningitis, at the home of her parents, 2422 Reese street, Philadelphia, Pa., October 5, 1883, Anna Elizabeth, only daughter of Rev. and Mrs. A. B. Stoner, in the 3d year of her age.

Funeral services were held in Philadelphia, Monday evening, October 8, conducted by Revs. D. E. Kloppe, D. D., and D. Van Horne, D. D., of Philadelphia, and James B. Umberger, of Spencer, New York. The remains were interred in Norris City Cemetery, Tuesday morning, Oct. 9. A short burial service was held in the chapel, conducted by Rev. D. Feete, of Norris town, who spoke very comforting words from the words of 2 Sam. 12: 22-23, and Rev. J. H. Sechler, of Centre Square, who administered comfort to the sorrowing friends in a few well-chosen words, basing his remarks upon the text, Eccl. 7: 2.

DIED.—In Martinsburg, Blair county, Pa., October 8, 1883, after a severe and lingering illness, of rheumatism of the heart, Mary Elizabeth, only daughter of John T. and Sarah Shirley, aged 18 years.

The deceased was born at Cove Station, in Woodcock Valley, the family residence standing in Bedford county. From her infancy until April, 1883, she resided with her parents in the old homestead, when they moved to Martinsburg. In early infancy she was consecrated to God and the Church in holy baptism, and at the proper age sent to the minister for instruction in the doctrines and duties of our holy religion, and confirmation. During the winter of 1881-82 she contracted a heavy cold, which developed into pneumonia, and for a time her life was despaired of; but by the attendance of a skillful physician, and faithful nursing, her health was seemingly restored. But the seeds of disease had been sown; and during the following summer and winter her constitution appeared to weaken, and when in April last the family moved to Martinsburg, Miss Mary took her bed, and since that time, with short intervals, she was an occupant of her room and bed. During the last month of her life heart trouble began to develop, and her system perceptibly and surely gave way under it, until on Monday evening, October 8th, her spirit took its flight from earth, and the frail tenement of clay that held it; and, we trust, was carried by angels' wings up to her God and Father.

The stroke was a heavy one to the sorrowing parents—they have passed through deep waters, but they sorrow not as those without hope—they have the consolation of knowing that their daughter, having lived a Christian life here, has gone to receive and enjoy a Christian's reward in that happier clime where sickness and sorrow and death cannot come.

The deceased was catechized and confirmed by the present pastor of the Martinsburg charge, and this death is the first to occur in the ranks of his catechumens. May we all heed the admonition, and learn the lesson, God would teach us in this dispensation of His providence! and may this voice of God, coming, as it did, to this family and household, calling away from the labors and

cares of the Church militant to the glories and joys of the Church triumphant, an only daughter, impress those that remain with a just sense of God's authority and power. May they realize that there is now a link in the heavenly world to draw them away from the sins and follies of the earth up to that higher and holier and purer world where she has gone. May they never despise or forget the greatness of Christian privileges, and may they ever be thankful for these privileges. The pastor preached the sermon on the sad occasion from Isa. xliii: 2 to a crowded house—the St. John's Church in Martinsburg, of which she had just been received a member by certificate from St. Luke's, was filled with sorrowing and sympathizing friends, showing the estimation in which the deceased was held. Peace to her ashes. J. D. M.

DIED.—At Pottsville, Pa., Mrs. Margaret Spohn, aged 82 years.

Mother Spohn was a Christian. Her religious life began in infancy, it grew in grace, and it will ripen in the eternal world. The call to depart did not come suddenly or surprisingly. She was ready to meet the Bridegroom. The lamp of faith was burning, and she passed away in the full glory of a well-spent life. May her children draw comfort from the Gospel and find a worthy example in the life of their dear mother.

A. R. B.

DIED.—At Pottsville, Pa., Charles Edward, infant son of Aaron and Martha Kieffer, aged 2 years, 4 months and 12 days.

After a brief illness this dear boy fell asleep in Jesus. The parents mourn their loss, but they realize that "it is well with the child." The kingdom of grace has only given another bud for the garden in glory. May the Lord comfort this bereaved household.

A. R. B.

DIED.—Near County Line, Rockingham county, Va., October 23d, 1883, Elizabeth Orebaugh, wife of Elder Samuel Orebaugh, aged 53 years, 11 months and 17 days.

Mrs. Orebaugh's health had been failing for more than a year; and, though her death was not altogether unexpected, yet when it came the loss was deeply felt. For many years she was a consistent member of St. Luke's Reformed Church. She delighted in the service of God's house, and was in attendance whenever permitted. She will be missed in the congregation, and especially in the family circle. All received from her a cordial welcome, and many of our ministers have enjoyed her Christian hospitality. But we feel that our loss is her gain. We laid her to rest in the hope of a joyful resurrection. She was followed to her last resting-place by a large concourse of relatives and friends. "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

C. W. S.

Acknowledgments.

FOREIGN MISSIONS.

Monies received at Harrisburg, Pa., from August 15, 1883, to and including October 8, 1883:

Rev J W Love, con viz: 1st Greensburg chg, pas C R Dissenbacher, Greensburg 1st cong, \$25 00; Harrold cong, 12 75; 2d Greensburg chg, 2d Greensburg cong, 46 60; Seavor and Stanton cong, Rev J W Love, pastor, 11 65. \$96 00

Rev U H Heilman, Tr Carlisle cl con by Zion chg pas Lindeman, 25 00

William Weitzel, Treas Trinity Ref Mis, Wilkinsburg, 12 00

Rev J E Smith, Bath, Pa, from Moore Tp chg, 20 00

Rev W A Haas, Tr W Susquehanna clas, Nittany chg, Rev D O Shoemaker, 1 50; Rev W Landis, 20 00; Trinity Ref S S, Centre Hall, Rev S M Roeder, 7 45. 28 95

Rev W H Bates, con by St John's Miss, Johnstown, Pa, 4 55

Rev P Herbruck, Canton, O, 5 00

Miss M F Kemp, from her S S class, Alexandria, 5 00

H A Forney, Tr Bd of Systematic Benef, N Carolina clas, con viz: Catawba chg, Smyrna cong, 1 00; Hickory chg, Hickory cong, 2 00; Lower Davidson chg, 5 24. 8 35

W Becker, Buffalo, N Y, Tr Ev Zion's Ref Ch, Buffalo, 75 00

Rev T S Johnston, D D, Tr Lebanon cl, from Miss Soc of Jonestn Ref Ch, Lebanon county, 11 50

Rev F W Marcus, Crestline, O, communion col, Ref Ch, 5 00

Rev J Winter, New Winchester, Crawford Co, O, from S S of Whitstone, 6 00

Mrs E R Good, Tr Wms Mis Soc of 1st Ref Ch, Tiffin, O, 20 00

D B Manger, Esq, Tr Goshenhoppen clas, from Rev C Z Weiser, D D, 100 00

Rev J Kretzing, con by Bible class, A A Parr, teacher, Christ Ch chg, St Luke's Ref Ch, 5 00

Geo Hill, Esq, Tr E Susquehanna cl, con Uniontown chg, 25 00

Rev T O Stem, Tr E Penna cl, con by St Mark's Ref Ch, Easton, 14 51

Rev W A Haas, Tr W Susquehanna clas, from For Miss Aid Soc of Millinburg, Rev A C Whitmer, pastor, 49 13

John J Niesley, Esq, Tr Synod U S, interest on Gerhart legacy, 6 00

Sarah L Diehl, Seitzland, York county, 3 00

Rev Jas I Good, Phila, Penna, con viz: Birthday Box Heidelberg Infant School, 10 16; Heidelberg Ch, 10 00. 20 16

Rev Albert Gonser, West Salem, Wayne county, O, con viz: Michael Bowers, 5 00; of St John's Ref Ch, and from S S of same church, 4 00. 9 00

Rev J C Bucher, D D, Lewisburg, Pa, 10 00

Rev J S Shade, Summa, Ill, collected at Monthly Miss Meeting, 2 74

Rev G H Leonard, Basil, Ohio, from a member Ref Ch, 5 00

John Keiper, Treas Miss Soc 1st Ref Ch, Phila, in aid of erection of school-house in Tokio, 10 23

Rev E H Dissenbacher, from Sulphur Springs, Mis, Bradford county, 6 00

Rev E D Miller, Upper Sandusky, O, part of col at Mis and Harvest Festival, Rev J H Kuckerman's con, New Knoxville, Ohio, 160 00

Rev Thos S Johnston, D D, Tr Lebanon cl, con of Mrs John W G Gleninger, 10 00

Louis E Shriver, Union Mills, Md, 15 00

Rev J A Hoffheins, Tr Virginia cl, from Ref S S, Woodstock, Va, Mr C Schmidt Treasurer, 17 28

Rev J B Rust, Waynesburg, O, Harvest collection, 22 75

RUDOLPH F. KELKER,

Treas. Board of Commissioners for Foreign Mis.

HARRISBURG, PA., October 8, 1883.

Bethany Orphans' Home.

Received from Sam'l I Seibert, Richland, Ladies of Bernville cong, Rev T C Leinbach, 1 quilt, \$3.00; Do do, cash, 21.10

1st Ref Ch, Coventry, Rev Geo S Sorber, Little Ladies, Reading, per Sam'l Savage, 2.50

St John's Ref Church, Reading, Rev I W Steinmetz, 6.25

St Lawrence S S, Rev A S Leinbach, 5.00

D. B. ALBRIGHT, Supt.

rible. There was no train at the first named place, but the tunnel was battered and the windows blown out. At the latter station the explosion occurred immediately under a passing train, forty yards west of the station. All the persons injured were in the last two carriages of the train. It is now known that twenty-eight persons who were wounded were taken to St. Mary's Hospital. Four of them are seriously hurt, but they passed a favorable night and are expected to recover. The others were able to go to their homes during the night. Both of the explosions occurred at about 8.10 o'clock in the evening of October 30th. The Government has offered \$500 for information that will lead to the conviction of the miscreants, and the railway company officers as much more. Bismarck has given the Orleans Princes to understand that they will have no encouragement from Germany in any effort they may make to regain the French throne. The report that the steamer Holyhead was sunk in the Irish Channel, and sixty lives lost, seems to be confirmed. A Russian Nihilist, who has been arrested, confesses that he was sent to murder Bismarck.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, November 5, 1883.

FLOUR.—We quote the whole range of prices as follows: Supers, \$3@3.50; winter extras, \$3.62@4; Pennsylvania family, \$4.87@5.10; Western winter do., \$5.12@6; Delaware do., \$5.25@5.75; winter patent, \$6@6.75; Minnesota clear, \$5.25@5.62; do. straight, \$5.65@6, and do. patent, \$6.37@7. Rye Flour.—Sales of choice at \$3.75. Buckwheat Flour at \$4.25@4.30 per 100 lbs for good to choice new.

WHEAT.—Sales of 2400 bushels No. 3 red in down-town elevators at 99¢, with \$1 bid for do. in Port Richmond elevator; 600 bushels No. 2 red in grain depot at \$1.10; 600 bushels fresh do. do. in elevator at \$1.07; 30,000 bushels do. November at \$1.07@1.07½.

CORN.—Sales of 2400 bushels No. 3 mixed track and grain depot at 55¢; 2400 bushels do. high mixed track at 56¢; 2400 bushels sail mixed track and grain depot at 56½¢; 1200 bushels sail yellow in grain depot at 60¢, with 5½¢ bid and 58½¢ asked.

OATS.—Sales of 2 cars No. 2 mixed at 34¢@34½¢; 3 cars No. 3 white at 35¢; 1 car do. do. at 35½¢; 5000 bushels and 5 cars No. 2 do. at 36¢; 1 car do. do. 36½¢ in grain depot; 10,000 bushels November at 36¢.

RYE.—In light supply and steady, but demand was light at 65¢ for prime Pennsylvania.

PROVISIONS.—We quote Mess Pork at \$12@12.25 for old and \$14@14.50 for new; shoulders in salt at 5¢, for old; new at 5½¢; do. smoked, 5½¢@6¢; pickled shoulders at 6½¢@7¢; do. smoked at 7½¢@8¢, and smoked salt bellies, 10¢@10½¢. Loose butchers' Lard, 7½¢@7¾¢; prime steam do. \$7.75@8.75; city refined do., \$8.75. City Tallow in hogheads at 7½¢. Beef Hams, at \$20@20.25; smoked Beef, 14½¢@15½¢; sweet-pickled Hams, 12½¢@12¾¢, as to average; smoked do., 14½¢@15¢ Extra India Mess Beef in tierces, \$21.50@22; city family do. in barrels, \$13@13.50; do. packet, \$12@12.50.

POULTRY.—Quotations: Live Chickens mixed, 8¢@9¢; exceptional lots large springers and old hens, 10¢; Turkeys, 11¢@12¢, occasionally 13¢. for extra; Ducks, 10¢@11¢; dressed Chickens, 11¢@12¢, as to quality, for old fowls, and 11¢@13¢, as to size and quality, for springers; some fancy Jerseys, 14¢; Turkeys, 14¢@16¢, and Ducks, 13¢@14¢.

BUTTER.—We quote Pennsylvania and Western fresh creamery extras at 30¢; do. firsts, 26¢@28¢; imitation creamery at 22¢@24¢; Bradford fresh tubs, 26¢@27¢; do. dairies entire, 23¢@24¢. for extras; Western dairy choice, 20¢@22¢; common shipping grades, 9¢@10¢, as to quality; fair bakers' stock, 10¢@13¢; rolls, extra Ohio, 22¢@24¢; do. Pennsylvania extra, 20¢@22¢; do. firsts 16¢@18¢; prints, fancy, 32¢; good to choice, 27¢@30¢; fair 20¢@25¢.

EGGS.—On 'Change 30¢. was bid for Pennsylvania extras; 30¢. bid for near-by extras, and 29¢. bid for extra Western.

CHEESE.—Quotations were: New York full cream choice at 12½¢; do. fair to good, 11½¢@12½¢; do. night skims, 10¢@11¢; Ohio flat fine, 11½¢@12¢; fair to good, 10½¢@11½¢; Pennsylvania part skims, fancy, 6½¢; do. fair to prime, 5¢@6¢; do. skims, choice, 4¢@4½¢; and poor to fair, 1¢@3¢.

REFINED SUGARS.—8 11-16c. for powdered;

8½c. for granulated; 8 3-16c. for crystal A, and 7½c. for confectioners' A.

PETROLEUM.—8½¢. as to test, for refined in barrels, and 10½¢. for do. in cases.

HAY AND STRAW.—We quote choice North Pennsylvania Timothy at \$16.50@17; prime Western and York State do. at \$15; medium do. at \$11@13; Clover mixed at \$8@10. Rye Straw was steady at \$13@13.50.

SEEDS.—Clover, 80 bags prime and choice selling at 8¼¢@9¢ per lb. Flax was firm under light offerings, quoted at \$1.45 per bushel for pure. Timothy was dull, but steady at \$1.40@1.50 per bushel.

FEED.—Sales of 6 cars winter Bran on spot at \$16.50@17, as to quality.

Live Stock Prices.

The receipts for the week were: Bees, 5000; sheep, 16,000; hogs, 7,500. Previous week—Bees, 3000; sheep, 14,000; hogs, 7,500.

BEEF CATTLE were in large supply, and with only a moderate demand prices declined ¼c. Quotations: Extra, 6¼¢@6½¢; good, 5½¢@6¢; medium, 5¢@5½¢; common, 4¢@4½¢.

FAT COWS were dull at 3¢@4½¢.

MILK COWS were scarce and high at \$30@75.

VEAL CALVES were active at 6¢@9¢.

SHEEP AND LAMBS.—Quotations: Extra, 5¢@5½¢; good, 4½¢@4¾¢; medium, 3¼¢@4¢; common, 2¢@3¢; lambs, 3¢@6½¢.

HOGS.—Quotations: Extra, 7½¢; good, 7½¢; medium, 7½¢; common, 7¢@7½¢.

CITY DRESSED BEEVES were active and closed at 7¢@9¢.

DRESSED SHEEP were active and closed at 7¢@9¢. Lambs at 10¢@12½¢.

The Hop Plaster will cure Back Ache, and all other pains instantly. 25 cts. only, at druggists.

PATTERSON Contains 4 Sets Reeds, 12 Stops, Sub Bass and Oct. Coupler. Shipped on 15 days trial. Handsome Illuminated Card with full particulars Free. Address **PATTERSON**, Drawer 12, Bridgeport, Conn.

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